

THREE DECADES
OF
CHRISTIAN GROWTH
IN
TAIKU, KOREA

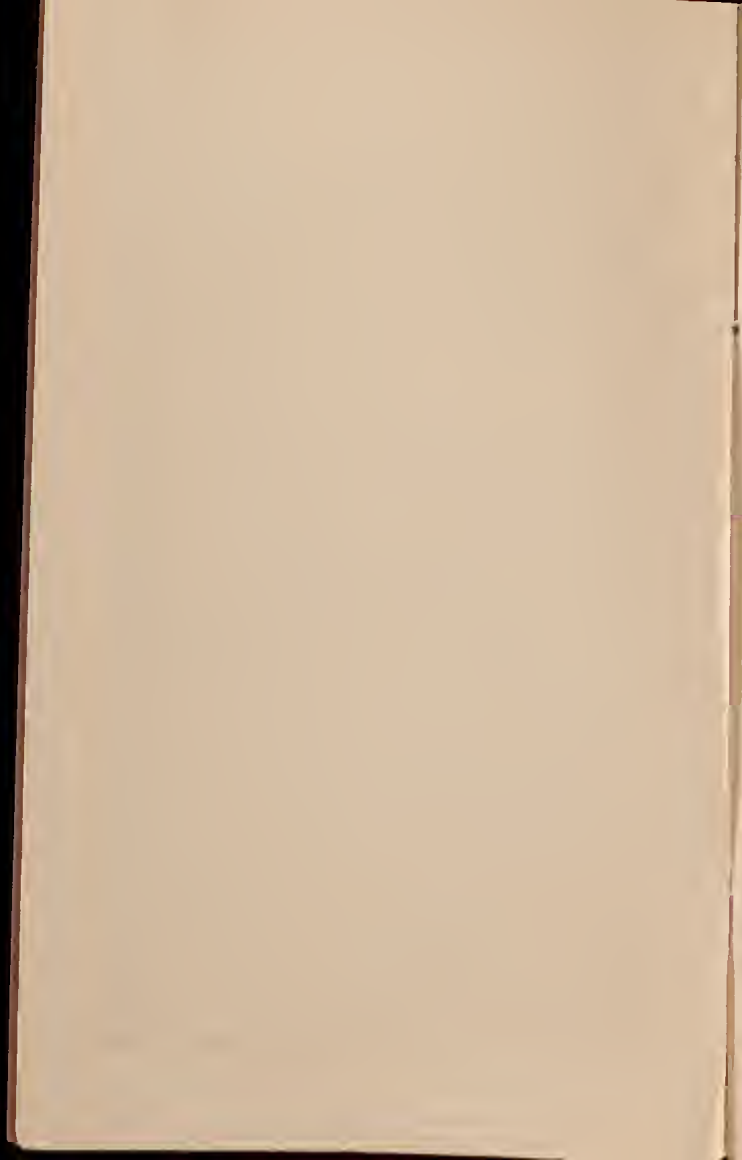


FORWARD

It seemed fitting that the usual "Annual Report" should be elaborated a bit to commemorate the thirtieth birthday of Taiku Station, the thirtieth anniversary of the first baptismal service in the Province and the thirtieth year since the arrival of Rev. H. M. Bruen in the Land of the Morning Calm.

Since Mr. Bruen's history coincides very largely with the history of the Station and of the work in the Province nothing could be more fitting than to have him and Mrs. Bruen, who has been the mother of the station for so many years, be entrusted with making the following record.

We submit it to you confident that if once started you will not set it down until the last page is read. It is a story, not of human achievement, but of what God can do in spite of human frailties.



THREE DECADES.

Taiku Station 1899 While Taiku Station dates its official history from April 1899, because that was the year in which it ceased to be a co-station with Fusan and began having its own budget, yet we must remember that Dr. Baird made several trips to Taiku from Fusan before 1899, buying the site inside the city with the expectation of moving here with his family. He was sent to Seoul for educational work however, and Dr. Adams was appointed to Taiku. Dr. and Mrs. Adams and Edward came here to live in the fall of 1897. Miss Chase came with them, remaining until Dr. and Mrs. Johnson arrived sometime before the New Year. With the arrival of Benjamin Adams in January 1896, the station can be said to have been fairly well launched on a progressive program.

The blur in the midst Taiku was a three days overland trip by chair and pack pony from Fusan, a distance of eighty miles. Dr. Adams' first trip was made by river boat, taking eleven days. Speed regulations were such as to enable the traveler to thoroughly assimilate the scenery and rural life. When the summit of South Mountain was reached, tired ponies and coolies stopped to rest. It was there that Dr. and Mrs. Adams and others who later followed, had pointed out to them the brown blur in the midst of the

plain below which marked the thatched roofs of Taiku. Surely the faith which kept their faces steadfastly set toward that dark city should be an example to us these days as we see many of their hopes fulfilled. Two nights in the inns of the "good old days" prepared their mind for full appreciation of the Korean building in the city which they were to call 'home' for the next few years.

Kim Chaisu (Kim Moksa) had gone from this province to be treated in the mission hospital in Fusan. There he had become a Christian and returned with Dr. Adams as his helper. Taiku was the fourth station of our mission to be established in Korea. Seoul was her senior by fifteen years, Fusan by eight years and Pyengyang by four.

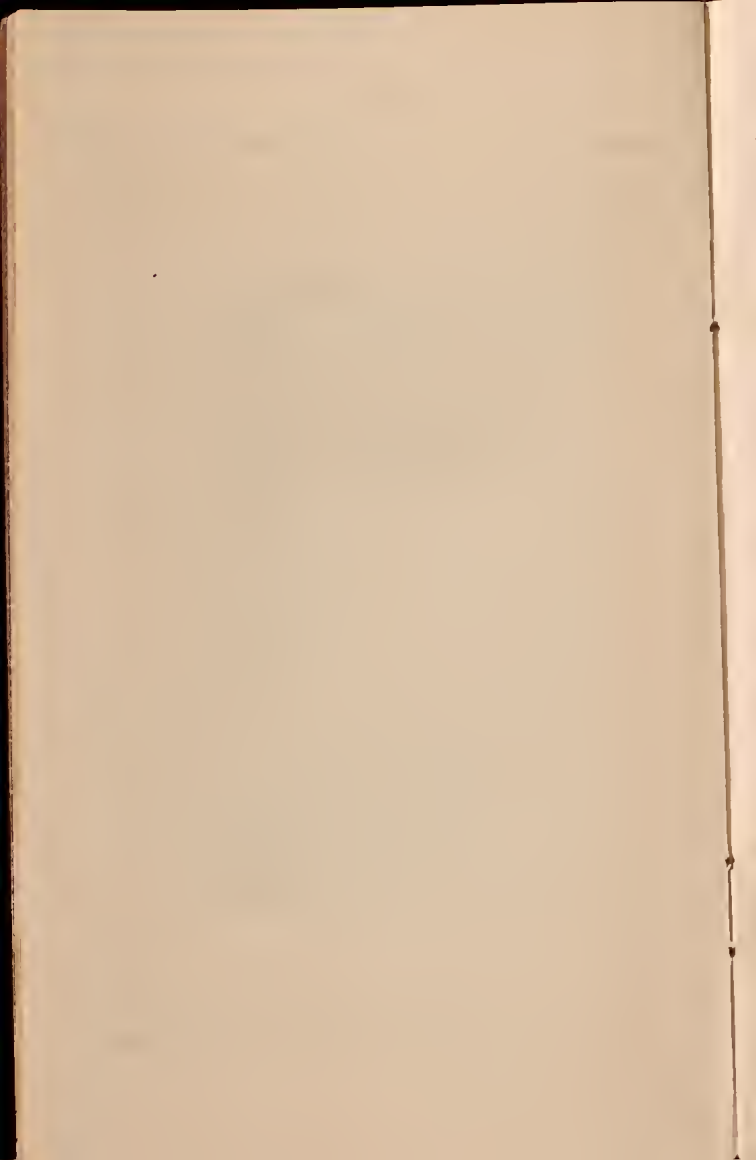
The spring of 1898 saw the little group depleted when Mrs. Adams and children were obliged to go to America on health leave. Mrs. Johnson had to go to Fusan in the early summer. But plans for aggressive work went on, the compound outside the city was bought and new workers solicited. Dr. Adams wrote: "We have nothing large to report. The magnitude of what has been given us is found in the hope of faith."

The session minutes

While the problems of the present always seem to be unique, it is astonishing how similiar they are to those of other years and we take fresh courage as we realize that we may survive, though we may not solve them all. A few extracts from the Session minutes (blessedly written in English) will differ in little from what doubtless goes in the



THE FIRST FRUITS OF TAIKU STATION
Pastor Kim Kei Won Elder Suh Cha Mung



present day books of the city churches. December 18, 1898 was the date of the first meeting. The minutes, written by Dr. Adams, states that those present were Dr. Adams and Kim Chaisu. We read under the following dates: June 9, 1899 "Kim Pongum (Tukyung) was examined and giving satisfactory evidence was admitted to the catechumenate. He was especially counseled to cultivate a humble and consecrated mind." Judging from this brother's later career we can only conclude that he was hard of hearing.

Domestic Life We have some side lights on domestic life. January 8 1901 "Kim Pong Myung came for consultation. His wife had left him. He was exhorted to try and get her to return, which he did, but without effect. He was warned not to seek another wife unless this one should take another husband. This was his third wife since our acquaintance. May 18, 1909. The subject of E. Chinpaik continuing as sexton was discussed and it was resolved, that in view of his drinking and quarreling and attempting to hang himself, he was not a fit person for the position."

Seed among thorns Then as now the seed often fell among thorns and worldly cares stifled it. We read: "February 2, 1903. The group at Yung Chun sent a letter, in which they expressed their determination to leave the way of faith and return to the ways of the world because the Moderator had refused to lend his assistance in a law suit.

The beginning of the church

A review of evangelistic work naturally comes first. Dr. Adams, after his arrival, lost no time but at once began holding services in the "sarang" of the compound and later, on his removal to the new site outside the city, his rooms were remodeled for the church. As rapidly as circumstances permitted, the work was extended throughout the province. The beginnings were often crude and far from promising.

As we look over three decades we see progress both in material equipment and organization and the one keeps pace with the other. The first churches were tiny mud walled, thatched roofed huts with only a hole in the wall which divided the men and the women. The pulpit was usually a post with a reading board at one end and a base at the other which reminded one of a toadstool. The organization was equally simple as the missionary constituted the entire session. Gradually the mud building gives way to lath and plaster and tin roof with a pulpit made out of a standard oil box. A leader, deacon and helper with the missionary form the session. The final stage is the brick building conforming to church architecture and furniture with a pastor and session and modern methods of work.

Brick and mortar

Before itineration could be given the time it deserved, the residence on the new compound had to be erected. This was no simple task, with no contractors nor skilled workmen. Little by little, with Chi-

nese masons and Korean brick-burners from Seoul, logs floated down the river when the rains came, American doors, windows, and hardware carried by river boat to within ten miles of the city and then on by coolies, the work was slowly accomplished.

In 1899 Mr. Bruen arrived and now after thirty years he and Edward Adams are still members of the Station. Mr. Bruen baptized the first woman in the province. He was inspired to give her the name of Myung Sung (Bright Star), hoping that she like the star of Bethlehem might lead many to Jesus.

**Punched in
ribs to let in
Light**

The necessity of Bible classes was early recognized, 1901 saw the first class for men with an enrollment of eight and two years later eight women gathered for a week's study. The wife of helper Kim No Chun was among the number. On her return home she astonished her husband by telling him that some Korean women could read and asked him to teach her. He was skeptical, but finally sat down and began reading the alphabet for her to repeat. Progress was so slow that he lost patience and seizing his pipe, punched her in the ribs, saying, "Maybe that will let a little light into your darkened mind". Breaking into tears, she went into the house and fell on her face and prayed in a voice quite audible to her husband that the good Lord would enlighten her sufficiently to read his word. Rebuked, her husband called her out and after much patient effort she learned

to read and for years traveled with her husband, teaching the women.

Growth of new church A class for helpers with six enrolled had started in 1904 and this had merged into the Bible Institute in 1908. Officers' Classes were being held in the country districts, the men's winter Bible class was enrolling four hundred and the women's class five hundred. The end of the first decade showed that the number of the churches had grown from one to one hundred and six, baptized members from two to eight hundred and ninety three, catechumens from five to three thousand one hundred and ninety two and native contributions from Yen 10,46 to Yen 14,600.00. The Station numbered eighteen adults.

The second Decade The second decade was marked by the organization of groups of believers into churches and developing church leaders. It was also a time of great national change as the Morning Calm disappeared before the Rising Sun.

In 1910 the work in the province was divided and Andong Station opened.

Prison visitation The decade ended with the Independence movement with all its attendant distress and sifting in the church. Church leaders, pastors spent the next two or three years in prison and the effect of the personal work they did among their fellow prisoners is inestimable. During that time prison

visitation formed a regular part of the station work.

**Adams
evangelistic
work**

The outstanding evangelistic work or effort of the third decade (1919-1929) has been the Adams evangelistic work. Much credit of nearly one hundred new churches must be to the faithful preaching of this devoted band of men and women. Dr. Adams, through several physical breakdowns and while his memory was gradually failing, by sheer will-power collected funds and supervised its organization and initial stages. From now on the trusteeship of this fund will be in charge of the Bible Institutes of Taiku and Andong and in Taiku the work will be among the students.

The Hospital preaching society reports this year eight new groups with an enrolment of 201.

**Women's
missionary
societies**

One of the most heartening activities of work among women has been the women's missionary societies. Begun by Mrs. McFarland years ago, continued by Miss Switzer and now under Miss Bergman's direction, these societies are today a well organized part of the church, country wide and cooperating with the other three Presbyterian Missions working in Korea, with a constitution and by-laws and delegates at Presbyteries and General Assembly. At the March class in Taiku, seventy societies sent representative and the all day missionary conference was the big day of the class.

Book a Month The rotating library inaugurated and financed by Miss Switzer has been a great blessing to country church leaders, stimulating them to read one new book every month.

Bible Institute The Women's Bible Institute the last year has been most encouraging, in the fine group of young women attending, in the development of a esprit de corps and in the broader curriculum. The Men's Bible Institute was again under Mr. Adams' efficient direction after his return from furlough. From this time on there will be only one Bible Institute in Taiku with a men's and women's department. The new constitution which will go into effect when the Mission and Board approve, is designed to give the maximum amount of unity to the work consistent with the maximum freedom in developing separate departments.

Mr. Bruen, Mr. Blair, Mr. Chamness, Mr. Adams, Mr. Henderson, Miss Bergman and Miss Kinsler all report encouraging conditions in the country churches, although the failure of the crops last year has made the financial burden difficult.

The Missionary wife As usual the married ladies of the station have held together the social structure of the station as well as doing innumerable odd jobs of so illusive a character that they defy report. Mrs. Henderson has had a heavy schedule with sixteen hours of music teaching a week, besides guiding her

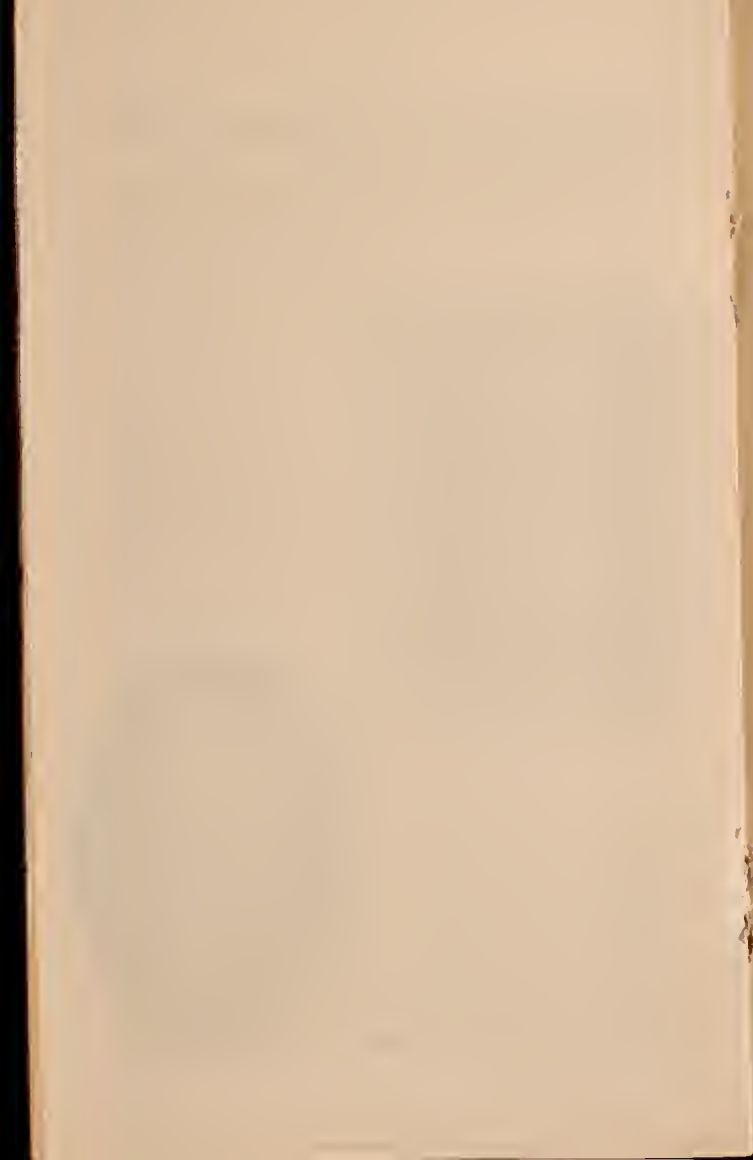
**Pioneer Missionaries who have been in Taiku
from the opening of the Station.**



Rev. H. M. Bruen

Rev. Edward Adams





children along the Calvart school course and calling in Korean homes.

It is with grateful hearts that we acknowledge God's goodness crowning the evangelistic efforts of the past year and we are confident that as the churches seek to commemorate the thirtieth anniversary of Christian work in this province, by doubling the church membership, His blessing will be with them.

Education Who has not had the experience of starting out on a new trail? At first the path was easy and progress rapid, but gradually it became steep, stones slipped from under lagging feet, fallen rocks blocked the way, the path was sometimes lost in a maze of briars and only the hope of attaining the clear peaks of achievement urged you on. This is the history of educational work in Taiku.

Dormitory takes 18th place At the end of the first decade Taiku reported ninety five self supporting primary schools with an attendance of one thousand and eighty two boys and two hundred and eighty girls. The boys academy had organized in 1906 and was housed in a thatched roofed building in the city with twenty seven students. Dr. Adams was principal and faculty for one month when he handed the entire works over to Mr. Sidebotham of Fusan, who ran it for six weeks more and they called it a school year. By 1908 the Board was contributing \$ 211.79, the building on the present site was completed and a dormitory was No. 28 on the property

docket. One sentence in the 1909 report shows the futility of prophecy. "The academy year opened with seventy-eight in attendance and closed with thirty-two. Some were suspended, some expelled; the majority left because of the break down in their health, caused by the unsanitary condition under which they were forced to live." So the request for a dormitory took eighteenth place on the docket.

In the fall of 1910 the academy received a real boost in the arrival of Mr. Reiner. We hear of athletics booming in 1912 and registration with the government in 1913. The first recorded strike appears to have been in 1914. Thenceforth no school year was complete without this diversion.

With Mr. Reiner's departure for furlough and subsequent removal to Pyeng Yang, Mr. Adams was again obliged to take up the burden of principalship. One sentence in the 1916 report stands out in letters of fire. "The year closed without a deficit."

Meeting new
Students

The second decade ended with the struggle just on of seeking to conform to the stringent demands of the government, of raising larger budgets and seeking a faculty who would hold to the ideals of the mission and also stand in well with the students. With Dr. Adams obliged to leave on health leave, Mr. Crothers helped out for the year preceding his removal to Andong. No one evinced any lively desire to fill the vacancy, until Mr. Henderson, just completing his second year of language study stepped forth into the arena. With a

spirit that the most distressing conditions could not discourage he has given himself unstintedly to his work. The history of Keisung Academy for the last decade is the history of Mr. Henderson's unceasing struggle.

A contribution to Church life Statistics are often misleading. The year which showed the largest enrollment of students cannot be said to have been the best year. Real progress has been more along the line of better teaching, a better class of students and better school spirit. "The academy has turned out students that have made a real contribution to the church life of this and adjacent provinces." That is Mr. Henderson's ideal for the school and the vision which has kept him steadfast.

Sin Myung Girl's Academy According to time honored precedent the girls followed the boys in education. Four years after the boys academy had organized the mission authorized a grant of Yen 150.00 for current expenses for a girl's school. For several years previous to this, a small class of girls had gradually been evolving into a school and were using a Korean building on the compound intended as a preaching center. The teaching was done in rather a hit and miss manner—mostly miss—by the ladies of the station. When sixty girls were enrolled in 1911 a cry went up for a trained teacher. The following year with an enrollment of over eighty the cry became a howl. "On pleasant days the small fry studied outdoors. Even the bathroom

two by six feet was used as a recitation room." Chasi, a graduate of Pyeng Yang ran the school that year and the first class of three was graduated. It is gratifying to record that all three are filling places of Christian influence in their homes and churches, and are royal alumnae.

Miss Pollard came to the rescue in 1912 and has been identified with the school through the same trying experiences which confronted the boy's school. Innumerable times when salaries were due, she and Mr. Henderson have had the sad experience of Old Mother Hubbard in finding the cupboard bare. And yet the schools like the famous lady's dog have not died of starvation, though we often stood ready to bury the corpse.

January 1914 saw the academy leaving the quarters which they had shared with the lower school and moving into the new class room building on the hill, still using the 'sarang' as a dormitory with fourteen girls from the country living there with a matron. It was hard to persuade parents of the necessity of girl's education. It was a luxury to be attended to after more pressing needs were attended to and poverty, then as now, debarred many. In 1917 the girls were in their new dormitory and the enrollment reached eighty-three.

The last decade may be said to have witnessed the rise and fall of the popularity of 'Chichung' (government recognition). For a time it seemed that we must close shop unless we could hang that magic

sign 'Chichung' over the door. While it still is a thing to be grasped and while we hope some day to attain it, yet many of the Christian parents are learning that Christian influence and training given a girl in our school is going to stand them in better stead than a diploma from a government school.

Miss Pollard, while reporting a hard year financially on account of the famine and consequent decreased income from endowment fields, still finds bright prospects beyond. The new head teacher is an up to date educator with two years of study in America to his credit. The number of new students in the first year class is abundant evidence that the Lord has heard and is answering prayers. "I am praying for your school," is now a frequent remark of Korean friends.

"Yet do thy work ; it shall succeed
In thine or in another's day,
And, if denied the victor's seed,
Thou shalt not lack the toiler's pay."

Night
schools
popular

In closing the survey of educational work a word should be said about the primary schools. Many gave way as the government school system spread ; others fell in with government regulations, and some still with no government standing. The most promising rural educational movement is the spread of night schools. The teaching is largely volunteer or combined with a Bible woman's work. The effect of a month's

teaching by a bright young woman on a group of untaught, untrained children is marvelous.

It is an activity which costs little and yet its influence on the future of the country communities is incalculable.

Medical Work

The story of the medical work of Taiku station appears on surface to have been a series of misfortunes which might have daunted the stoutest hearts. And yet from the vicissitudes of those years have emerged the most robust of our station activities. Our present hospital viewed in the light of the past three decades is an achievement of faith.

On a winter day near the close of 1897 a foreign sedan chair borne by four shouting coolies swung through the south gate of Taiku and in a few moments halted in front of the big wooden gate of the mission compound. Pack ponies and a tall foreigner hurried after. Their coming was unheralded, hut the populace was there to meet them a dense crowd of men and children and a scattering of low class women. Strenous efforts for first line places were well rewarded when Dr. Johnson assisted Mrs. Johnson to alight from her covered chair. The gate was closed and the crowd slowly scattered, little realizing that a new day had come for Korea and that they would see miracles such as their sorcerers never dreamed of.

Dr. Johnson had arrived but his U. S. drugs did not follow him until July. After his return from Annual Meeting in September he began dispensary work in a room opening on the mission com-

pound. Not an ideal arrangement, but barbed
wire kept the crowds in bounds. A
One eyed wire kept the crowds in bounds. A
woman one eyed woman still living in Taiku,
was the first operation case and in
that little dispensary she found both her spiritual
and physical sight. But even this crude work was
to be interrupted by the doctor's serious illness in
1901 and only a prolonged absence in China lasting
until November enabled him to get back to work.
Even with that interruption, work was carried on
for eight and a half months and two thousand cases
were treated and sixty visits made. Working un-
der increasing physical weakness Dr. Johnson
carried on until 1904, during which time the hos-
pital was erected on the compound outside the
city. Dr. Null took over the work, but the sum-
mer typhoons so badly injured the building that
much time and money was spent in repairs. There
was no furniture for the wards so Mr. McFarland
and Mr. Barrett set up housekeeping in the main
building. Dr. Johnson returned only to find that
poor construction and storms had made the build-
ing unsafe, so that it was necessary to tear it
down. Another fight with illness, a health fur-
lough and return to work occupied 1908. The rest
of the year and the following were good years, al-
though the nurse, Miss Cameron, broke in health
and eventually was obliged to resign. Miss Mc-
Kenzie arrived in 1909, but before a year passed
she too, was broken in health and returned to
Canada. Dr. Fletcher had arrived in Korea and
was helping out in Chairyung, Kang Kai, Andong

and Taiku. Eventually Dr. Johnson asked to be transferred to evangelistic work, but later resigned and returned to America. With Miss McGee's arrival in 1912 and Dr. Fletcher in full charge and a new dispensary planned, the prospect was hopeful, but in 1914 Dr. Fletcher had to take a brief health leave and the hospital was open only two months. Miss McGee, after a few years of splendid work, found the burden too heavy, and, like her predecessors, resigned. On Dr. Fletcher's return the wheels again began to revolve, but not for long. For another break down sent him home, and it was not until the fall of 1915 that he was again back and Miss Bekins on the job as nurse—another transient, as it later appeared.

Hospital The years moved on—the leper hos-
kept going pital was built, city water brought
new standards of cleanliness to the
hospital force and a six weeks cholera epidemic
crowded the wards. The burden was more than
one doctor with inadequate help could stand, and,
with no warning Dr. Fletcher had to leave sud-
denly for America in the spring of 1918. Dr. Smith
filled in the time until Dr. Fletcher's return and
worked with him for a time. Dr. Hoyt arrived in
1922 and with two doctors and Miss Hedberg, who
came to the rescue in 1925, the work grew. An
efficient native staff was developed. This made
it possible for the hospital to keep going when
Mrs. Hoyt's health made a prolonged furlough
necessary, and when Dr. Fletcher left for furlough
in 1923. A fine new dispensary is the first step

towards the new building which we hope soon to realize. Although it has been a famine year in this part of the county the hospital closed the year with a balance of Yen 1,085 73, and the largest number of patients in its history. The staff of forty three, including eight evangelists have met the demands of responsibility both loyally and well.

It is with gratitude to God and sincere appreciation of the faithful services rendered by all connected with the hospital that we submit this report.

PERSONAL

**Family
Nwes**

On our return from our holidays last September we were at once plunged into the activities of General Assembly. In the midst of this we joyfully welcomed the Adams family back from furlough. Two weeks earlier we had been shocked at the news that Miss Switzer had been taken ill on the steamer, returning from America, and had gone to Severance Hospital. As the months passed we were slowly brought to the sad realization that she

**Miss Martha
Switzer**

would never be able to take up her work among us again. Each one of us will always cherish the memory of her sweet spirit and unflinching courage and serenity during the weeks she spent in Taiku last winter. It is a matter of great thankfulness to

us that the last few days of her life were spent in Taiku. She will ever live in the lives of the Korean women of this province and we trust that we may never lose the influence of her gracious presence and high Christian spirit.

We rejoice in the addition to the station of Robert Mitchell Chamness whom his parents welcomed in January and Dick Comstock Adams in May.

While giving a loving farewell to the Blairs, Miss Kinsler and Miss Hedberg as they depart on well earned furloughs, we look forward with glad anticipation to the return of the Fletchers in August.

“Not by might nor by strength, but by my spirit saith the Lord.”





4 0 Y E A R S I N K O R E A

This Compilation of Material

by

Clara Hedberg Bruen

is about the Presbyterian Mission in North Kyungsan Province, Korea, in its early days, and especially about the work there of the Rev. Henry Munro Bruen during the years 1899 to 1941. And is in memory

of

Annie Baird Adams (Mrs. James E. Adams)

Edith Parker Johnson (Mrs. Woodbridge O. Johnson)

and

Martha Scott Bruen (Mrs. Henry Munro Bruen)

who were

Pioneers in the work of Taegu (Taiku) Station.

And also of

The countless Korean women who have

followed in their train.



This picture by Vaughan Chamness in 1939 shows H. M. Bruen in the country doing what he did so often, giving out tracts and talking to some one whom he happened to meet along the way.

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235. Winter Class for Women, from Station Report.
- 236. Rules for Church Membership.
- 237. Dr. Johnson's Itinerating Trip with H.M.B. Dec. 13, 1906.
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- 257. H.M.B. to Dr. Brown. May 3, 1906. Hospital construction.
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- 282. Excerpt from letter to Dr. Brown, May 24, 1907.
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286. Tribute to H.M.B. by Dr. Woodbridge Johnson.
287. Bruens come on furlough, meet Father Bruen on train.
From Plymouth, Pa. Aug. 27, 1907.
288. Adams. City Church. Medical-Evangelistic Work.
- 289. Organization of the Korean Church. 1907.
290. International Peace Conference at the Hague, by
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292. Excerpts from the Annual Report of Taiku Station,
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295. Taiku - Andong Connection, from Rhodes' History.
297. Report of Taiku Station, 1908.
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312. "The Protectorate", 1905-1909. Excerpt from George Paik's "History of Protestant Missions in Korea, 1832-1910".
315. "Unhappy Koreans", trouble with Japan. McKenzie.
320. Mr. Sawtell to open Andong Station. Dec. 1909.
321. "The Robbers' Ransom".
324. Excerpts from the Annual Report of Taiku Station. 1909-10. Deaths of Mrs. Adams and Mr. Sawtell. Evangelistic Educational Work (M.S.B.'s work in Girls' School). Medical work, training classes, normal classes.
329. Letter from Thornton Mills to James deHart Bruen re Rae Mills living at Bruens'. April 10, 1909.
331. 1910. New dormitories for Boys' Academy. Formal Annexation of Korea by Japan.
332. Taiku Station Report for May 1910, by Mrs. Toms.
336. "Mark" (the dog).
338. Dr. Gale, on Korea.
339. A Million Souls for Jesus, H.M.B. Letter.
341. Excerpt from "The Korea Mission Field".
343. Letter to Dr. Brown, Sept. 10, 1910. A P.S. tells of daughter Harriette's birth on Oct. 2, 1910.
345. From the Annual Report 1910. Halley's Comet. "Whitemane".
348. Personal Report, H.M.B. 1910-11. General Assembly Organized.
352. Station Report 1910-11. Men's Bible Class, Building, Women.
353. Pastor Kim Chun Il. April 1911 to Sept. 1912, to City Church.
354. First Graduates of the Boys' Academy Listed.
355. Report of Mrs. Johnson for 1911. Trip to the country with her baby.
357. Julia Erdman's Report, 1911.
360. H.M.B. on Yalu River Trip.
364. H.M.B. letter to Belvidere re Japan trip. Assayama erupts.
367. Work Among Korean Students in Tokyo.
371. The Conspiracy. Students in Seoul arrested after plot to kill Count Terauchi.
- 372.. H.M.B. to folks in Belvidere, from Sungju, Nov. 25, 1911.

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375. Highlights of Korean History.
379. Letter, May 18, 1976, from Soowon Yi Kim re monuments, bell, etc. erected following the French Incident in 1866.
- 382. Historical Sketch, 1906, beginning in Dec. 1897 with first missionary to Taiku.
- 398. "A Little Child Shall Lead Them".
- 402. What the Taiku Mission Needs.
404. History of Korea, excerpts, by Woo Keun Han.
410. Retrial of Korean Christians.
415. Story of Pastor Oh.
417. Determined to Down Christianity in Korea.
427. Dr. Johnson's Personal Report for 1911-12. Problem of teaching in the hospital, due to Japanese.
428. Feb. 6, 1912. Reiner to Brown. Lawsuit about Boys' School property.
430. May 31, 1912. Names of first three graduates of Sin Myung (Girls') Academy. Evangelist supported by Christians in Hawaii.
- 431. 1911-12. H.M.B. Personal Report. Church membership doubling, outgrowing buildings. Material prosperity resulted in intensive, rather than extensive, work. Decision to organize Korean General Assembly. Two daughter churches from City Church. Buddhist campaign. Indications of church growth. H.M.B. had 85 churches under his supervision. 2nd Church (Westgate) founded 1912.
439. Excerpt from Rhodes' History, page 389, re Gen. Assembly.
440. Annual Report of Taiku Station, 1912-13, excerpts.
441. Reiner to Brown on land purchase.
443. Report by Harriet Pollard. Difficult conditions. Erdman on educational work. Work of first three graduates of last year from Girls' School.
- 445 *Hong Sump. Han* *Taiku Station* *China* *Kim* *Kim* *Kim*
- 446.. Letter to Dr. Brown, re land purchase completion. New arrivals, Caroline Babcock Adams (Mrs. J.E.)

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447. Reiner to Brown, Nov. 2, 1912.
448. Adams' Cow.
449. Personal Report of H.M.B. 1912-13.
453. Personal Report of M.S.B. 1912-13.
456. H.M.B. to Blind School Committee. Jan. 7, 1913.
458. H.M.B. to Dr. Brown.
461. The last part of a station report, 1913.
464. M.S.B. Report 1913-14.
466. Taiku Station Report, 1913-14. Johnsons leave, Miss Mills leaves. Evangelistic itinerating. Boys' Academy Industrial Department. Normal School. Women's Academy. Medical Report -- a 54-pound tumor removed. Mr. Reiner, builder.
472. Sorai Beach Resort started by Dr. Underwood. Oxcart trip to Sorai, 1918, written by Nan Bruen.
475. H.M.B. personal Report 1913-14. Good harvest prospects. Kimchun. New group. George Winns to Taiku.
480. 1914 marriage of Dr. Fletcher to Jessie Rodgers. George Winn's help in dealing with Japanese officials. Oct. 5, 1915 M.S.B. and girls leave for the U.S.A. Gerda Bergman arrives, Aug 30, 1915.
481. "Blind Whang and His Tin-Type". 1915 by H.M.B.
485. H.M.B. Report for 1914-15. Strategy in starting new groups.
487. M.S.B. Personal Report, 1914-15. Teaching Nan, teaching in three Bible classes, teaching Sunday School teachers, self-help department embroidery.
- 489 Taiku Station Report 1915, excerpts. Y.M.C.A., Women's Work, Bible Class, Bible Institute, Sunday Schools, Bible Women, Country itineration. Hospital reopened Oct. 15, 1915.
493. H.M.B. Report 1915-16. "Harriette liked Korea best." First baptized Christian in the mission named Su, 1899. Progress of work since then. Nam San Church. First Korean Pastor, Pak Yung Cho. To Kangkei for winter class. Hamheung, through snow. Wonsan. Salaries.
400. June 1916 - June 1917. Harriet Pollard's Report of the Girls' Academy, new dormitory. Cholera epidemic. Revival. Piano instruction
502. H.M.B. to Board Secretary, Dr. White, July 1, 1917.

PREFACE

In 1970 when I lived in Atlanta, a friend of mine who had been in Korea called me. She knew I had lived in Taegu and told me that there was a young Korean woman taking a course in laboratory work at the Communicable Disease Center. She was from the Presbyterian Hospital in Taegu where I had been in charge of the nursing department for a number of years.

I called this young Korean woman, and we arranged to meet on Sunday after church. She had not lived in the Taegu area before the war and did not know any of the former missionaries except by name or reputation. She went on to say the missionary that the Koreans and hospital staff talked about the most was Poo Moksa (Pastor Poo) and how they always enjoyed his visits to the hospital when he came in from the country trips and especially the chapel talks.

Harry, Jr. and I realized at once that she did not know that we were the family of Poo Moksa--his wife and son.

Who was this "Poo Moksa?" He was Henry Munro Bruen, the second son of James DeHart Bruen, first minister of Central Presbyterian Church in Summit, New Jersey, where Henry was born in 1874. His mother, Margaret White Munro Bruen, died when he was twelve years old, and his grandmother, Anna Miller Bruen, a noted Bible scholar and teacher and the widow of the Reverend James McWhorter Bruen, had a great influence on the Bruen household, where she had lived since the death of her

husband.

Henry Munro Bruen was educated at Blair Hall, a Presbyterian boarding school, and graduated from Princeton University in 1896. Feeling he was called to the ministry, he went to Union Theological Seminary in New York where he graduated in 1899. His father and grandfather had been graduates of Union Theological Seminary.

He was ordained in the Spring of that year and appointed as a missionary to Korea by the Board of Foreign Missions of the Presbyterian Church in the United States of America.

The Reverend James E. Adams and Dr. Woodbridge Johnson had already started work in Taegu, Korea under the supervision of the Pusan station. When Mr. Bruen was appointed as the third missionary, Taegu officially became the fourth station of the Mission on May 1, 1899, although he did not arrive on the field until October 26, 1899; and the three men were considered to be the founders.

"Students' Conference.

"At a meeting held in the First Presbyterian Church, Sunday evening last, Mr. H. M. Bruen, son of Rev. Mr. Bruen, of this place, one of the Lafayette College students who attended the great conference at Northfield, Mass., by request, gave a report of what he saw and heard, which will be read with interest. He said:

"It would be impossible for me to give anything like a full report of the twelve days spent at Northfield in these ten or fifteen minutes. Some of you know very little of the character and object of this conference, while others have heard of it before and have read of it in the papers, so you will pardon me if I say a few words in regard to its general character and object. Students gather at Northfield every year at Mr. Moody's invitation, from the colleges and universities of the world for Conference in regard to Christian work. This conference is from the first to the twelfth of July. I went to New York and there we took the Norwich Steamship Line at 6 P.M. for New London. It was a beautiful moonlight night and we enjoyed the trip up the Sound very much. After getting our breakfast the next morning in New London, we left at 7:45 A.M. by rail for Northfield, a distance of about 20 or 30 miles. We arrived at Northfield after a somewhat tiresome journey. Northfield is a beautiful place. It consists of one long street, about six miles in length, and overshadowed by great elm trees. The end of the street where the conference was held is properly East Northfield. Mr. Moody has established two schools, one for girls at Northfield in the buildings of which the conference is held, and one for boys at Mt.

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Hermon, about four miles distant across the Connecticut river. It is not however the beauty of the place that attracts these 350 or 400 students from all quarters of the globe. They meet here for Bible study and for conference in regard to the best methods of work and to hear of the progress made in the past year.

"The larger colleges as Yale, Princeton and Harvard send from twenty-five to fifty delegates to this conference. The smaller colleges and those at a greater distance send smaller delegations. Men representing the colleges in the South were there. We had two delegates from the Indian school at Carlisle; a representative of Oxford University, England; representatives from the Canadian colleges; from the colleges in the West, even from California. Besides the students there were a good many missionaries lately returned from the foreign field, and some just starting for their field of work. Thus we heard of the progress of the work from all quarters, and the methods suggested there are being carried abroad and put into operation all over the globe.

"The afternoons were entirely given up to recreation. There was the ball ground, and from the various colleges there were a good many fine players; there were the tennis courts, and those that played tennis could spend their time there; and only a short distance away was the Connecticut river, and the swimming was excellent. Or, if any did not care for these, there were beautiful walks which they could take. One of the most impressive things was to see these young men so active in athletics and playing with all their hearts and then a little while afterward to see the same young men just as eager and interested in the religious gatherings. I remember hearing Mr. Mott, College Secretary of

the International Committee, say that, in going about among the colleges, not only of this country, but abroad as well, he had noticed that the best men in athletics were the leaders in the Christian work.

"Bible study occupied a prominent place in this conference, and as such the Y.M.C.A. work stood foremost and the methods of work were such as could be introduced into our colleges. The Bible study department is divided into two sections. The one was conducted by Robert E. Speer, who took up the study of the "Life of Christ." The other was led by James McConaughy, and studied "Christ Among Men," and bore especially on personal work. It might be well to explain in a few words the plan pursued by Mr. McConaughy.

"Those wishing to take up this course were divided into groups or classes of eight or ten each. Then those who had had any experience in this work before, or in college work, were appointed as teachers. These teachers came together and studied the lesson with Mr. Conaughy and then went out and taught the different classes. Those having special cases which they wanted help on were asked to state them on paper briefly and the last ten minutes of the lesson was given to discussing some such case. At eight o'clock in the morning you would see students going to their respective classes with their Bible and note book, some into tents, some to colleges, and wherever a convenient place could be secured.

"From nine to ten was a conference led by Mr. Mott, considering the needs and hindrances of the work and the methods and agencies for overcoming them. These meetings were very informal. Any college that had had any special interest during the year told of it, and hindrances that had been in the way of any were discussed and suggestions offered.

From ten to eleven was Mr. Speer's class and at the same time Mr. McConaughy's central class for the teachers. From 11 to 12:30 was a platform meeting which was led by Mr. Moody as long as he was there. Mr. Moody felt that he was called to a greater work in his old home at Chicago, and after stating the need of work there just now, he said, "Shall I go?" and we all answered "Yes, go," although we missed him sorely at Northfield. Some of the speakers at these platform meetings were Mr. Moody, Mr. Speer, Mr. Mott, Prof. Drummond, Mr. Needham, Mr. Monod, with whom Mr. Moody labored for some time in Paris, Mr. Irving, who is engaged in New York city missions, and a great many other very interesting speakers.

"This concludes the morning meetings, after which the afternoon was given up to recreation. Then at 7 P.M. was held what was called the "Round Top" meeting. "Round Top" is a little knot with a cluster of pines upon it. These meetings under the open sky were very impressive. A little way off you could see the Connecticut winding its way among the hills, and the setting sun made it a beautiful spot. All this did not detract at all from the meetings but seemed to draw one closer to God, the Giver of it all. At these meetings some missionary generally spoke, and these were more than the others, missionary meetings. I might say in passing that some eight or ten young men have given up their summer vacations and have gone into city missions....

"From 8 to 10 P.M. was held a platform meeting in Stone Hall, a large building having a seating capacity of about 2,000 I believe. Generally the last thing before retiring the delegation meetings were held. Each delegation got together and discussed the methods suggested during

the day which could be put into operation in their respective colleges. After one of the evening platform meetings a little Japanese told the story of his conversion. He belonged to a very wealthy and influential family, and he told how he tested his father's idols and how he finally became a Christian and is now in this country at Amherst College. I don't think that his story was taken down and printed, but it was one of the best things I heard there.

"I must not pass by the singing. It was one of the features of the conference. Prof. Tonner had charge of the singing. Sometimes he and his wife sang together, and sometimes Mr. Sankey would favor us. Oh, there was power in that singing! I could not help noticing as I left that singing and came into our Friday night service, which was the first meeting I had attended since I left Northfield; the difference in the music. At Northfield every one seemed to sing, remembering the sentiment of what they were singing. They made it their own and sang from full hearts. That's what makes singing. If we would do that we would have just that kind of singing here. I don't mean to say anything about the singing in our Christian Endeavor, for we do have very good singing here, but in our church prayer meetings it is sadly lacking.

"I can not give you anything of the speeches, except just a few gems, a few sentences. Mr. Moody, in speaking of prayer and Bible study, said that reading God's word was more important than prayer, for in prayer you talk to God but in the Bible God talks to you. Mr. Moody turned to Mr. Monod one day and said "What is your remedy for cold Christians?" Mr. Monod replied, "You take a bar of iron and put it into the fire and it will get hot, but you take it out again and it will get

just as black and cold as it was before. Therefore keep it in the fire." We Christians must keep in the fire, in the blaze of God's Spirit if we would keep from getting cold. Mr. Moody gave us these three sentences and they have lingered in the minds of us all:

"Faith gets the most."

"Humility keeps the most."

"Love works the most."

"Dr. Purres, of Princeton, said in his Sunday morning sermon: "Life grows great as self grows small." "Life grows rich as Christ grows great."

"Prof. H. P. Beach, who has been laboring in China, said one night on "Round Top": "I tell you, fellows, the most solemn times I suppose I have ever known have been those times when in a heathen land I have passed through cities where, perhaps, there was not a single Christian man, but where the name of Jesus had come--simply Jesus, and, seeing a foreigner, the natives would call out to me 'Yelesu!' Just think if any man were to call you Jesus what your feelings would be! I, the representative of Jesus Christ! As a representative of Jesus Christ what ought I to do?" Fellows, is it not a solemn thought, we, His representatives? Are we living as those in such a position ought to live?

"Probably the most impressive thing was the spirit of those gathered there. As you looked over that gathering of all Christian men I tell you it was inspiring. If we are intensely desirous of having Christ's spirit and thirst for it with all our hearts, we will have it. Do you want it? "He is faithful that promised.""

MY CALL TO THE MISSION FIELD

My father, J. De Hart Bruen, was a Presbyterian minister in Belvidere, New Jersey, and when my mother died, my grandmother, Anna Miller Bruen, came to live with us. She was a Sunday School teacher and taught a Mission Band for boys, which my brothers and I attended with a good deal of interest.

Later, in my second year of college, I attended a conference in Northfield, Massachusetts, at which Dr. Mott was the principle speaker for the Student Volunteer Movement, and I volunteered at this time to go to the mission field. After this, during the summer I went with some other boys to visit several churches and speak at conferences for young people. After graduating from Princeton University in 1894 I entered Union Theological Seminary in New York, where my father had prepared for the ministry.

In my senior year at the Seminary, although I felt that I was being called to the mission field, I hesitated, because I seemed to have little aptitude for languages. Not only had I wrestled with Greek and Hebrew in Seminary but, from working with a class of Chinese boys in the city, I knew very well the difficulties that came up with using a foreign language. Yet I considered it absolutely essential for a foreign missionary to be able to speak to the people correctly, especially for an evangelistic worker who was going to teach and preach.

Thinking that Spanish would be easier to learn than other foreign languages, and Cuba being much in the news at the time, I applied to the

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Presbyterian Board of Foreign Missions but they were not appointing missionaries to Cuba at this time. I prayed earnestly for guidance, but could not make any decision. I asked God to give me some sign or assurance that He wanted me on the foreign field until suddenly one morning during my morning devotions, the thought struck me: "What a fool I am! Here I am asking God to indicate what He wants me to do and then I will decide, instead of saying, Lord, tell me what you want me to do and I will do it."

Although missionaries had often spoken in my home church and at Seminary, I did not know anyone on the field personally; but I remembered that a young man, the son of friends of my parents, had recently gone to Korea as a medical missionary. I had never met him, nor did I know his address, but I wrote a letter to him--Dr. Woodbridge Johnson--and enclosed it in a letter to his mother, asking her to forward it to him. In it I asked for any information he could give me about Korea and its needs for an evangelistic missionary. Thinking it would take six weeks or longer to receive an answer, I relaxed and planned to spend the summer camping with my family.

To my great surprise, almost consternation, in a couple of days I heard from Dr. Johnson! His mother wrote me, "The strangest thing has happened! In the same mail in which your letter came, I received one from my son in which he enclosed a letter to you!" Never could I have imagined such a complete answer to prayer! The doctor wrote: "I was appointed by the Board of Foreign Missions of the Presbyterian Church to Korea in 1897, and my wife and I arrived here in December of that year. We are located in Taiku, where a mission station has recently been opened. Aside from a French Catholic priest, we and Mr. and Mrs. James Adams and family are the

only foreigners here. Taiku is located about 100 miles from Fusan, the port city in the south, in a broad and fertile valley surrounded by hills and mountains. It has a population of about 60,000. It is a walled city, and our Station compound is just inside the South Gate. Since it is such a promising field, the Mission has promised to assign to us here the first evangelistic man to come out. Mr. Adams said to me, 'Johnson, do you know a young man who could be considering going to the mission field? All things being equal, it would be much better for us--and the work--to have someone that one of us knows. We are living in such crowded conditions and are so dependent on each other in the work and in our limited social life, it would be best to have someone who would be congenial.' I replied, 'I do not know of anyone personally, but I know of a young man, Henry Bruen, who is just graduating from Seminary and may be interested. My family is well acquainted with his family.' Mr. Adams said, 'Write to him right away; tell him of the opportunity here and urge him to apply to the Board in New York asking for appointment to Korea.'"

It seemed no less than miraculous to me to have an answer to all the questions I was asking long before my letter ever reached its destination. My letter to Dr. Johnson and its reply would have taken many weeks. I knew this was a definite call to the foreign mission field and I was no longer concerned about the language problem which had so burdened me.

Henry M. Bruen

"Farewell Services.

"Last Sunday evening the First Presbyterian Church, was filled to its utmost capacity by friends gathered to participate in the special services held in connection with the departure of Rev. Henry M. Bruen for the Corean mission field. In observance of this occasion, the other churches of the place and the Presbyterian Church of Old Oxford omitted their regular Sunday evening services.

"Mr. Bruen, the young missionary, has lived in Belvidere since 1884, fifteen years, and has made a large circle of warm friends, which reaches far beyond the local limits of our town. He has been an active and important factor in many of the important matters of the town. Besides being active and useful in all branches of church and christian endeavor work, he has been an enthusiastic participant in athletic affairs. The young men of the vicinity formed a strong attachment to him and felt that they owed him a debt which they were ever ready to acknowledge and which they would have been too glad to pay.

"The pulpit was beautifully decorated with the flags of United States, England and Corea. Following devotional exercises a number of brief and appropriate addresses were delivered by Rev. Messrs. Hutchinson of Hazen, and Brooks, pastor of the Methodist Church, who emphasizes the importance of the mission to which he had been called. It was a high honor to be thus chosen as an ambassador for the King of Kings and Lord of Lords.

"Rev. Dr. Thomson, secretary of the Board of Home Missions, spoke of Mr. Bruen's excellent christian work when a theological student in New York. He predicted for him a useful career and said he was glad

THE OPENING OF TAEGU STATION

Korea, the Hermit Kingdom, also known as the Land of the Morning Calm (or Morning Mist), was little known to the Western World until May 22, 1882, when Commodore Schufeldt concluded a treaty between the United States and Korea, one clause of which provided that if the little Oriental nation got into trouble, we must help them, while if we were to have a war on our hands, Korea must help us out. Two years later, Protestant churches in the United States sent their first missionaries to Korea. D. W. Williams, a lay member of the Presbyterian Board of Foreign Missions, gave \$6,000 toward opening a mission there. Work commenced in the capital, Seoul, when Horace N. Allen, M.D., arrived on September 20, 1884, having been transferred from our Mission in China. He was the first Protestant missionary to Korea. In 1885 the Rev. Mr. H. G. Underwood and Mr. Appenzeller (Methodist) arrived at the same time from America.

The Rev. Mr. and Mrs. William N. Baird arrived at Seoul February 1891 and were welcomed by all the members of Seoul Station. In September Mr. Baird was sent to Fusan, the port in the south, to begin Mission work. Mrs. Baird arrived later when housing was available.

Mr. Baird itinerated extensively in the Fusan area but was eager to visit North Kyung Sang Province. It was not until 1893 that he was able to visit Taegu.

After a hundred miles he reached the South Gate of the walled

city of Taegu on April 22nd. This capital and largest city in North Kyung Sang Province was situated on a large fertile plain surrounded by mountains and many small villages. To the west about ten miles was the Naktong River which flowed south into the Korea Straits near Pusan--the longest river in Korea. The name of the city of Taegu is taken from two words meaning "great virtue." Taegu was noted for its medicine market, fans, brassware, and the largest public market in Korea. The city was somewhat in a ferment because of the tension between China and Japan. He found many Koreans were leaving their homes in the city and going to live in the mountains to await the outcome. Therefore, property was being sold, and he felt very strongly that a site for a future mission station should be bought. He returned to Fusan on May 20th. In 1894 Mr. Baird visited several towns including Sangjoo, Andong, Kyengju, and many villages.

In 1891 a Korean man, Kim Chai Su, came to Fusan for treatment of a "running sore," and was told to return home as there was no cure for him. While in Fusan he became a Christian, being converted by Dr. Harding,* an American customs official. Upon his return to Sanjoo, he encountered much persecution and in 1894 he returned to Fusan with Mr. Baird, eventually becoming Mr. Adams' language teacher.

In 1895 when permission was given for the opening of a new station, Mr. Baird felt that one of the cities which he had visited in 1893 should be investigated. Although Westerners did not have the right of residency in the interior, he pioneered to make Taegu the center of missionary work in North Kyung Sang Province, thus becoming the Founder of Taegu Station as well as that of Fusan, and in January 1896 bought a

* Dr. Harding eventually became a Methodist missionary.

site just inside the South Gate with his personal funds.

After a few days he returned to Pusan. In April 1896 he brought his wife and infant son, John, by pack pony and four-man chair to live in Taegu. This journey was not without hardships and even dangers. The Koreans in the province had never seen a white woman and child and were so filled with curiosity that crowds constantly surrounded the compound day and night and gates were even broken down. After living under these conditions for six weeks, Mrs. Baird became so exhausted that Mr. Baird reluctantly decided to return to Pusan.

The need for the education of the children of Christian parents had become so evident that the Mission decided Mr. Baird should return to the north again. In the fall of that year (1896), after the Mission had decided to transfer them to Seoul, Mr. Baird went to Taiku with the Rev. J. E. Adams (Mrs. Baird's brother), transferred the property to him, and moved his household goods away. On this trip both he and Mr. Adams met with accidents. Mr. Adams fell with his horse off a narrow dirt bridge into a deep, stony stream, injuring his spinal vertebrae. And near Milyang, where the road then skirted a high rocky hill, Mr. Baird fell from his horse into a deep ditch and broke a rib. In his four years in the south, Mr. Baird made two trips overland to [?]Seoul.

NOTE. Having been named educational advisor of the Mission in 1896 and having formulated an educational program adopted by the Mission in 1897, from 1898 to 1915 Dr. Baird set into operation a pilot educational program for the Mission. This included opening Soong Sil Academy and College. (Quoted from William Baird of Korea--A Profile.)

1896

"A church seating 120 cost \$40.00. This means 50,000 pieces of Korean cash which must be counted carefully, and when counted, caused three men to stagger under the weight."

(--From: Bulletin No. 12, Korea, Board of Foreign Missions of the Presbyterian Church in the U.S.A., 156th Fifth Avenue, New York City, N.Y.)

FIRST REPORT FROM TAIKU STATION

1897 - 1898

Personal Report, James Edward Adams

On our return from the last Annual Meeting I immediately went inland to Taiku to see that everything was ready for the moving of my family and for occupation. On my return we finished the packing of our effects and sent them by boat up the Nak Tong River. We ourselves took another boat and also went by water. We had a most delightful trip of about eleven days. As Dr. and Mrs. Johnson had not yet arrived from America, Miss Chase accompanied us and spent some two months with us in Taiku. We entered the city on November 1st. I was in Taiku until January 21st, when I was called down to Fusan on business connected with the Australian Mission.

I was again at home pursuing my studies and doing sarang work until April 7th when I left for a two months trip through the Eastern and Northeastern parts of the province. I took two Korean Christians with me, and we went slowly from umnai to umnai (county seat). We made as far as possible all the larger markets, especially those of the official towns. I also made a point of calling on the officials, acquainting them somewhat with my work, and presenting them with a few of the best Chinese books I had. In most cases, I was received with a considerable degree of courtesy and always with a fair degree. Some of them I found to be acquainted somewhat with the doctrine and quite cordial. We had been out a month and had reached the extreme Northeast limit of our trip when I was called home by sickness in my family. We

had rather remarkable sales of literature. At the time I came home, we had twice sent back for fresh supplies and had exhausted the stock at Taiku. Altogether we sold something over 2,100 volumes or about 90,000 printed pages. I returned to Taiku on May 9th.

In the last of May, owing to Mrs. Adams's health, we went to a Buddhist temple (Monastery) in Pekesa in the mountains about twelve miles from Taiku. Dr. and Mrs. Johnson also went with us. Dr. Johnson had already spent a good deal of the season there studying the language. We were there until the last of June. About half of this month I spent in the city. The last of June we left Taiku and went down to Fusan for the summer where I spent the two summer months in the work there. The rainy season had set in and we experienced considerable difficulty in getting down overland, but we arrived on July 29th. In July, Mrs. Adams and I took a ten days' trip to Kobe for dental work and about the first of August, I started with a Bible class.

On September 8th, I left Fusan for Taiku on another itinerating trip, intending to take in Kimhai on my way back. I was absent on this trip a little over a month, arriving in Fusan on October 10th. I traveled from Taiku in a southwesterly direction, going from four magistral towns and pursuing the same general plan of work that I had in the Spring. Whether the officials had gotten wind of my coming, I do not know, but in none of the four towns was the official present so that feature of the work was unaccomplished. On this trip we sold over 900 volumes or about 40,000 pages of literature.

During the past year, not more than three months of actual work has been given to the city of Taiku. This includes sarang (guest house)

work, preaching and selling books at the market, and Sunday services. During the past year at the Fall yak (semi-annual fair) which attracts people from all Southern Korea, we again tried the sale of books and laid in a large stock in anticipation of like sales to those of the year before. We rented a room near the center of the fair and put in a man, but the sales were small, insignificant, in fact, as compared with the year before. I still believe, however, that this large gathering of people from all quarters can be put to good advantage in the spread of the Gospel, and as soon as our force gets into thoroughly efficient working order, I hope to put in a public preaching hall during the month of the fair. The Taiku market is very large, and I suppose that from the first we have sold altogether some 1,500 volumes of tract literature at it. In the city itself not much work has been done. I have made a point of calling several times on the principal officials and the chiefs of police occasionally call at my sarang. One of them has purchased a tolerably fair stock of our books. What time I have been in the city, however, I have given my mornings to the study of the language and this, of necessity, very largely curtails other forms of work. There are some two or three men in the city who seem to be interested and two have expressed a desire to become catechumens.

I have taken two pioneering itineration trips. These have been in districts where no preaching and book selling has been done heretofore and from a combined study of the field and the results of these two trips, I am convinced that for some time to come the strength of our force should be given to this form of work. The Taiku field is the upper two-thirds of the Kyung Sang Do. It is a new and, so far as the

people at large are concerned, a completely unworked field. The people are remarkably open, especially to the book selling form of work. It is too much to say that they buy intelligently, but they hear enough to know that they are not story books but books of doctrine teaching the worship of the one true God, and the more intelligent of them take in more than that. There seems to have been a decided change in their attitude towards things foreign, and they are beginning to think that possibly something they have hitherto not known is worth knowing, and so coming into the inquiring stage. This, of course, does not mean a movement toward Christianity, but it cannot be emphasized too strongly that it means the opportunity for Christ to preempt the ground being cleared. It is my opinion that the best policy for work is to make a rapid itineration, covering as thoroughly as possible the entire field, visiting all the official towns, making all the markets, working as far as is compatible with the outlying country villages and putting the weight of our efforts upon the flooding of the field with evangelistic tract literature. This, of course, is but a preliminary measure, a broadcast seed-sowing made possible by existing conditions, and should be followed by the slower, more thorough, regular itineration of the station. It will probably take about two or three years to accomplish this first stage.

Last year the mission took cognizance of the fact that no plan of the Taiku residence had been submitted to the property committee nor had there been any action of the committee upon it. My purpose during the coming year is to put as much time as possible upon the itineration of which I have spoken. Owing to the action taken by the Board relative

to personal teachers, I am asking that the man, Kim Chai Su, who has hitherto been my language teacher, be made my Helper. The necessity of another man has grown upon me during the year, if we are to properly push our work. In my two itineration trips, I secured an extra man from Fusan, but in the future it will be more difficult to do this. Another Helper might not be necessary if our force were large or if we had other experienced native Christians connected with our work in the capacity of teachers or otherwise. As the only native Christian in the district is this one man who has been my teacher and he being a man who is liable to die at any time from a chronic disease, it is evident that the station is very much undermanned. I also desire to ask the opinion of the mission concerning the advisability of a school or class to be taught largely by myself during the two winter months when itineration is not possible. My idea is not that of a primary native school for the study of native subjects, but a school of selected young fellows numbering not over twenty or thirty who already know the Chinese (written language) sufficiently for purposes of study. I should take up in an elementary way Arithmetic, Geography, History, Astronomy, and somewhat more fully Christian doctrine as a separate study. The studies of Geography, History, and Astronomy, however, should not be pursued simply as in a secular school, for my object should not be of simple education but should be made to center about the thought of God as operating in the world. In Taiku we are in a large city where there is absolutely no satisfaction for a certain class of young men in whom has been stirred a desire for larger knowledge of the outside world and of things hitherto unknown. There is a large number of young fellows of

the better class fairly educated from a Korean point of view who desire knowledge and who chafe under their enforced ignorance. Several have come to me, and I believe that I could have the pick of the city for such a class. It would open up a door now closed to me and would enable me to get my hand on some plastic material of excellent quality and promise. It is not my purpose, however, to establish it during the coming winter, for I do not consider myself qualified for it as yet as regards the language, and it is a matter that would require a good deal of preparation in the way of text books, etc. I wish to know, however, whether the Mission would approve of such work on my part in order that, if so, I may enter upon the necessary preparation.

I would point out also the necessity of our very soon having a single woman (unmarried) worker in Taiku. The largest opportunity now open in the city itself is for such work. We have no place to put such a worker just now, but as soon as Dr. Johnson has gotten a permanent residence a very good building will be ready for her, and as soon as she comes she could have a full field of labor. In view of this, she ought now to be in preparation, and I would request that the Mission consider the advisability of removing, a year from now, one of our present force of single lady workers to Taiku.

Respectfully submitted,

JAMES EDWARD ADAMS

Note: Annual Fair was the medicine market where many varieties of native medicines such as ginsengs, etc., were sold.

TAEGOO

THE FIRST COMPOUND

The twenty-foot high city wall had at regular intervals holes through which the defenders of the city shot their arrows down on the enemy outside.

Our compound in the city had a six-foot mud wall around it with an outer gate. In 1897 Mr. Adams had a second inner gate added. The main building was large and well built. Around it were other small thatched roofed houses which served as servant's quarters or perhaps as storehouses.

The Adamses occupied the large house with five rooms and a tiled roof. The second house was where the Johnsons lived. It was mud-walled, thatched roof, two-roomed, and had a lean-to kitchen.

There were many strange noises at night. There was the barking of innumerable dogs, the sound of women ironing, and a sorceress making a horrible racket to drive away evil spirits.

The Koreans had no pets, so there were no cats yowling and the dogs were for scavengers.



"H, M, Bruen and Mark (the dog) and the cook. House in which Mr. Adams and I have lived most of the time. Window on left, Mr. Adams' room; further to the right, my room: further right, the kitchen; Mr. Sidebotham standing in the door and his wife in the window to the left of the door.

Note the Korean stove and flue on the left, also native earthen jar -- garden in the foreground showing spinach and peas. Also note the sliding windows and paper covered blind.

Photo taken by a Japanese photographer from Chemulpo.

1898-1899
EVANGELISTIC AND PERSONAL REPORT
JAMES E. ADAMS

The greater part of the year has been spent in the city of Taiku. Last year but a small part of our time was spent in the city; this year the greater part was given to it.

Shortly after our return from the Annual Meeting in the fall, the semi-annual "Yang" (medicine market) or market came around. This lasted about twenty days, and during that period the city was thronged with people from all parts of the country. I secured a larger room in the most crowded part, put in a stock of books, and during the day used it as a book room and every evening held evangelistic meetings. A number of books were sold and the meetings were well attended. The rooms were usually crowded and the people seemed to listen with a fair degree of intelligence. Such a thing as popular public address was unheard of with us and at first the appearance was too unusual for them to get much of the substance, but as the strangeness of it wore away they took in quite a good deal. Although, there was no conversions, a number appeared interested. One or two from a distance expressed a determination to practice the doctrine.

During the winter, except for a short trip to Kimhai*, the time was spent in the city, being largely given to sarang work.

In April two of the native brethren from Pyeng Yang came down to help us. As they proposed to stay but one month, I postponed my Spring itineration and, gathering all of our forces, laid seige to the city. We held short evangelistic meetings every day and afternoons. Two Koreans

*In the province south of ours.

conducted usually four meetings a day in different parts of the city. On market days we held them in the markets. In a few days, one man was detailed to stay at the sarang to meet callers, of whom there came to be a pretty steady stream. Saturday was given to canvassing the city for the Sunday meetings, and on Sunday the place was thronged from morning until night. Outside the regular services the men kept busy preaching to small groups as they came and went. This process was kept up for sometime over a month, at the end of which time there were some fifteen men in the city professing faith in Christ, and some five or six more believers* outside the city in other counties who had professed faith in Christ, resolved to follow Him, bought a lot of books and went home. From some of these we have heard since and they seem to be continuing steadfast in one faith.

The Spring Yang, or fair, occurred while the Pyeng Yang brothers were with us and we secured a room and sold books and held nightly evangelistic meetings. One or two professed conversions resulted.

It has not been my policy to pass upon these men the obligations of connecting themselves formally with the organized church. It has seemed to me that at least some of them are too prone to rest in formalities. I put the church for the time being out of sight and strove to guide them directly to the living Christ, where pursuing this policy they have been carefully looked after and visited and instructed in attendance at the meeting. Four applied and have been received as catechumens, others have applied and have ceased to attend services.

In May before the Pyeng Yang men left, I took a two weeks' itinerating trip through other counties where I had heard that there were

*Believers was the word often used by the Koreans to denote the Christians.

believers. We found no believers but met many new people and sold several books. Since the time of the special meetings there have been some two or three others living in the city or at a distance who had professed faith in Christ.

In considering the year's development of the work in and about the city, I cannot but feel very much encouraged as compared with last year. I think we have cause to praise God. There has been a very marked advance. There is now a group of men calling themselves Christians and some of them showing every mark of a change of heart. A Sunday morning service, Sunday afternoon Bible Class, Tuesday night prayer meetings are held, all of which are well attended.

During the year six catechumens have been received in the city, and we baptized one.

I have also held two special Bible classes--the first of these was in the winter and was for the special benefit of two or three intelligent inquirers. In it we studied the evidence of Christ's divinity. It was held in the evenings and ran through two weeks. The second was in July and was intended for the new catechumens and inquirers. It was also an evening class running through twelve nights. We took up the teachings of Christ and the various leading doctrines.

The evenings were spent in catechetical Bible study. The principal value of the visit, however, was in inaugurating systematic Bible study in the catechetical method, so that even the ignorant might learn and start classes in unmoon for those, especially the women, who could not read.

It is my purpose to spend a large portion of the coming year in

itineration. As yet I have been able to visit only thirteen of the 41 counties of North Kyung Sung Do. During the coming year I hope to considerably increase the number. As we look over the field we believe that we can see the dawn begin to break over the hill tops and it is with more joyful hearts and stronger faith in God's purpose that we enter upon the coming year. The church collection at Taiku during the past year has been \$5.23. One dollar of this has been used in charitable ways and the balance of \$4.12 remains in our hands.

We are rejoicing at the prospect of an addition to the force of our station. We have received word from the Board that the Rev. Mr. Bruen has been appointed to Taiku and is now probably on the way out, and our hearts go up in praise and gratitude to God. The isolation of responsibility has been even greater than that of locality.

The possibility which this gives to us of meeting the opportunities of the services which are opening up both among the women in the city and among interested men in a number of places throughout the country, as well as the ability to push, in something like a systematic and aggressive way, the evangelistic work of the province, we recognize as the answer to the prayers that have been going up for our work during the past year.

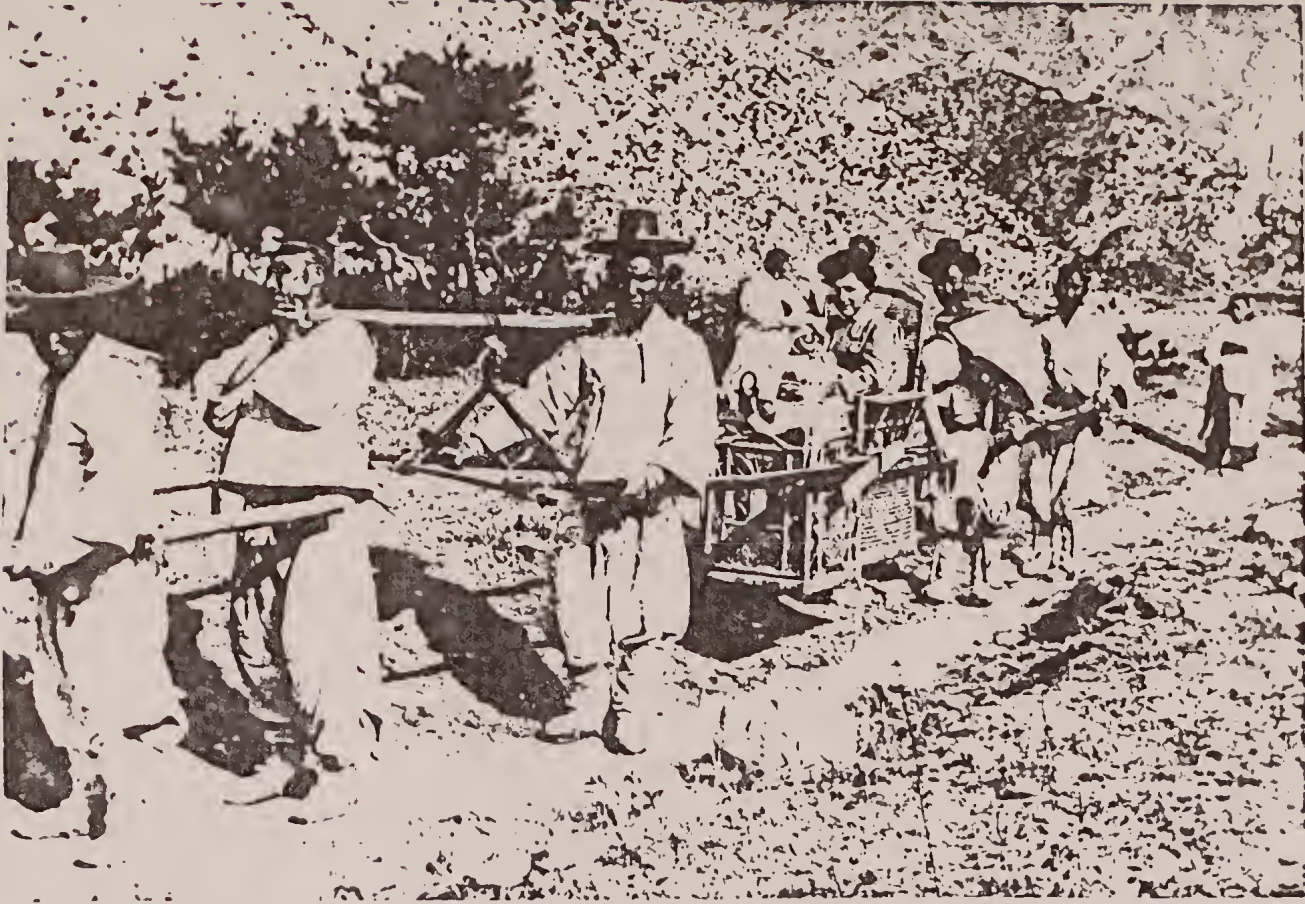
--James Edward Adams.

[December 18, 1898 was the date for the first session meeting. The minutes, written by Mr. Adams, state that those present were Mr. Adams and Kim Chai Su.]

"FROM FAR AWAY KOREA

"TAIKU, Korea, July 20, 1899.

"I have just returned from taking Mrs. Johnson and the baby to Fusan. An account of the trip may interest you. We desired to get a very early start on Wednesday morning, so I engaged chair coolies for Mrs. Johnson, and a horse for myself on the preceding Saturday. The Korean coolies and horsemen after having made a bargain for certain wages generally strike for a raise, as you enter your chair or mount your horse the moment of departure, and if you are stubborn enough to object, it sometimes means a day lost before you can find others to take their places. I hoped to escape the usual demand and long parley, but sure enough, it happened as it always does and while I was locking doors and windows and Mrs. Johnson carrying out her wraps the cook came in and told me that the 'mapu' (horseman) demanded more money. I sent him away post haste and the cook hurried off to bring another. The one he brought had such a poor little weak pony I did not dare engage him for the three days' trip. He got another but this one's horse had a very sore back and I would not take him. Meanwhile the chair coolies were grumbling at the delay and saying they could never make the required distance that day, it was so late. Fearing they too should strike, I took the next horse that my cook brought, although he too had a sore back, and I had to pay the 'mapu' just what the first rascal had demanded. So the Koreans came out ahead, as they frequently do when dealing with a foreigner who puts any value upon time. A Korean gentleman in my position would probably have waited until the next day to get another



Mrs. Woodbridge O. Johnson returns from Fusan
by sedan chair, carrying young Mary Parker Johnson
in her arms.

'mapu' and horse, meanwhile sending the fellow who demanded more money to the magistrate to be beaten.

"We finally got off, accompanied quite a distance by some of the Korean Christians, with many a 'Go in peace!' 'Go and return quickly!' and like farewells. Mrs. Johnson went first in her big bamboo chair swung on poles from the shoulders of four coolies. I followed on horseback, presenting to foreign eyes a most ungainly sight. Korean ponies--they are no larger than Shetlands and unworthy the name horse--are not ridden with bit and saddle. The mapu always walks ahead leading, or else at the side, tugging them along with straw rope in the mouth instead of a bit. If the mapu lets his halter rope go and drops behind for an instant, the pony will stop short and crop grass. You on top are quite helpless as you have no bridle or other means of controlling him. My pony this trip had first a big wooden pack saddle, scantily padded, on his back. Tied on one side was a heavy valise and two folding canvass cots, on the other an empty coal oil box from Philadelphia fitted up for provisions and containing our provender for three days. Between these a lot of straw sacking and spread over the top a big flat canvas bag, five feet square, containing two thin cotton mattresses, pillows, blankets and various articles of clothing, making a seat about two and a half feet above the pony's back. Perched up on this I sat, with stirrupless feet dangling over his neck at the mercy of both pony and mapu. The whole pack was tied on with a horse hair rope and this was my salvation. When it slipped down a gully I gripped it with one hand and the back of the pack with the other; when we scrambled up the other side, I still grasped it and with the other seized my pony's mane. On fording streams

I held it with both hands and congratulated myself when he only fell upon his knees, but when the mapu fell behind and gave the pony a whack to make him jump a three foot ditch I held my breath and wished for a cowboy's saddle from America.

"Taiku lies in a broad valley and it was four miles straight away, with rice fields on either side, before we entered the hills between and over which our road lay all the way to Fusan. Whenever you think of this land geographically imagine hills and mountains north, south, east and west. These with narrow valleys, and here and there a broader one, make up the whole country. At eleven o'clock that morning we reached the foot of the highest mountain between here and Fusan. The men put down the chair and the leading coolie came up very politely and said, 'As the mountain is very steep if the great lady will consent to alight here we shall be exceedingly grateful.' I called our boy and Mrs. Johnson got out and strapped the baby upon his back. This is done by placing the little one about the middle of the boy's back and fastening it on with a couple of broad unbleached muslin strips which are tied in front of the boy. He bends forward a trifle as he walks and the baby with arms free, and able to turn its head as it likes, is comfortable and happy. All Korean children are thus carried by their mothers or older children. The ascent occupied three quarters of an hour, and from the top we had a magnificent view of hills and mountains with valleys between stretching away as far as eye could reach. Away down below us in a little bamboo grove were the thatched roofs of 'Pay Pyell,' where we were to take dinner. It took us fully as long to get there as it had to reach the top for the mountain is steeper on that side. The inn at

'Pay Pyell' has very vivid memories for me, as it was there I spent my first Christmas Eve in Korea three days after landing, and while en route for Taiku. Like all Korean hostelries you enter through a big gate and find yourself in a courtyard surrounded by low thatched roofs. On one side, next the gate, is the innkeeper's room with a large kitchen containing big iron pots built into the walls with clay, under which fires are built to cook the rice for guests. On the opposite side are the troughs for the horses and cows, at which they eat and stand all night. The two remaining sides of the square are occupied with guest rooms and rooms or sheds to store the pack horses' loads. The innkeeper received us with a 'Come in peace,' and we were soon installed in the best guest room. It was 7 feet square by 5½ feet high, entered by a sliding door or window glazed with translucent paper. The floor was of mud, covered with heavy oiled paper, making it necessary to remove the shoes before entering. Beneath it ran a series of flues of mud and stone at whose mouth a fire was built in cold weather which heated the floor like an oven. This room, like the majority of Korean inns, was very dirty, and as I well remembered, abounded with animal life. However, we spread our blankets and ate our lunch with a relish. At a Korean inn, no matter how long you stop, nothing is charged you for your room. You must pay the price of your food only. The best inns have two, or at most three, guest rooms proper, which are occupied only by officials, foreigners and travellers of the higher class. The coolies, travelling merchants, peddlers, etc., sleep ten to twenty in a room together, a room of perhaps the same size. Under such circumstances one would hardly expect to be charged for accommodations. The food is

served on little round tables $1\frac{1}{2}$ foot high, convenient because Koreans all sit or squat upon the floor. It consists of a large bowl of boiled rice; a coolie eats a quart and a half without trouble, with various kinds of greens boiled in salt water, as side dishes. Some are much like our lettuce, spinach, and cabbage. There is also always a bowl of 'chang,' Korean vinegar, in which the greens are dipped to give them ^{some taste} and for the insipid rice a relish called Kimchi.* Beside these, dried fish and bean sprouts comprise the ordinary diet of the coolie. The bill of fare for those who can pay more includes eggs, generally hard boiled, fish, shrimp, fowl, and perhaps meat which looks like beef. Chicken was always available in the markets. However, they were so scrawny that the missionaries kept them and fed them several days to make them more suitable for eating. Beef is quite expensive as all the farm work is done by cows and bullocks. It is a common sight to see calves following the cows in the furrow. The ponies are used only for 'packing' and riding.

"While traveling we eat a little rice from the tables sent us by the innkeeper, but not much beside is palatable or healthy for an European.

"From 'Pay Pyell' we travelled between cotton fields for some miles. It is low and scrubby, not like ours in the Southern States, but it furnishes, together with the flax he raises, most of the garments that the Korean farmer needs. The wealthy classes wear much silk, which is also raised here as well as imported from China. We made a thirty-mile journey that day and stopped for the night at a large inn whose owner was a friend. He greeted us warmly and immediately requested some

medicine for his eye. Two weeks before he had gotten a piece of chaff in it and the subsequent irritation not disappearing a Korean doctor was called who, according to his story, lanced it, their way of treating almost everything. It was now in a hopeless condition, so far as vision was concerned, but I promised him some medicine to relieve the pain. Although it was a very warm day, a fire had been kindled beneath our room and the floor was hot to the touch. A Korean loves to lie and sleep on a floor that would fairly bake a foreigner. We had the fire drawn at once and after supper opened our folding canvas cots, drove nails to which we attached our mosquito nets, and after liberal use of insect gun and powder, prepared for such sleep as the seven foot square hot room would allow. But the worst feature of the night's rest, as it often happens, was the fighting of the ponies. They are vicious little beasts, and when half a dozen are tied alongside, with but a pole or two between them to make a stall, they have the power and disposition to make a night hideous, and they did that night, with their kicking, biting and squealing. Occasionally there would be an onslaught by a 'mapu' with his stick and they would quiet down for awhile, but all night long they kept it up. Through the paper doors and thin mud walls of our room every sound in the courtyard was audible.

"At 5 A.M. we breakfasted and started at 6. I think the baby was the most good natured one in the party as she slept and ate well on all occasions. She was being fed on Highland cream and Mellins, food which required heating every feeding. We had no pocket alcohol stove, so Mrs. Johnson, the morning we left Taiku, to my amazement, produced a nickel plated chafing dish with a wrought iron stand for the alcohol

lamp. I objected, not because a fashionable five-o'clock tea set was too good for the baby, but on account of the size and weight. However, they were squeezed in under the chair and proved to be a source of much wonder along the road. Every three hours the chair would stop, the five-o'clock tea set be put up alongside the road and a crowd of women would gather from the nearest houses. Most of them had never seen a foreign baby and many beheld a foreign woman for the first time. When the boy lighted the alcohol lamp by pouring in what looked like water and striking a match, there was always a chorus of 'Eigo! Eigo!' which corresponds to our Oh my! 'See the water that burns! What wonderful medicine! Eigo!' The women would call to their neighbors to come and have a 'sight see,' and their anxiety to feel and handle the baby had to be strongly repressed at times. The Korean men never openly approached Mrs. Johnson's chair, as it is considered almost an insult for a man to stare or even look at women in public. Korean women of the better class rarely leave their homes, and upon such occasions go in covered chairs, or if on foot with faces covered by muslin veils. The coolie women are more free. As I rode along that day, however, I met occasional groups of women going to or from the barley fields where they were gleaning, who, as I approached, stepped a few feet out of the path and turned their backs to hide their faces until they thought I had passed, then swung round quickly to gaze at the queer looking foreigner. All day we rode over hills and down into valleys where the wheat and barley crop had just been reaped. Every half mile or so we came to a threshing floor, a hard well-beaten square along the roadside. Here from 10 to 20 men would be gathered flailing out the grain in the old, old way our

forefathers and their's had done for centuries. They were a jolly lot, chanting a song to the rhythm of their flails and lifting one foot high in the air as they made a stroke. Bared to the waist, with glistening skin and barefooted, their jet black hair grown long and done up in a top knot on the top of the head, they made a very picturesque sight. These farmers all live together in villages from three to six miles apart and go out to work their fields in the morning, taking their dinner with them. The fields extend along the valleys between the villages, separated only by paths; not a fence or wall in sight. The main travelled road runs in a straight line right down the valley with grain or other crop planted up to its edge. That afternoon we came to the only really dangerous bit of road we had to traverse. It wound up along the side of a steep precipice with the river far below. The path was here cut out of the solid rock in places and it was necessary to dismount and go afoot for a mile or more. The 'Noc Tong' river is half as wide as the Delaware at Trenton, but ... deeper. We followed it one-third of our journey and enjoyed some lovely scenery along its course. Upon arriving at the village of 'Onedong,' where we expected to spend the night, we found that our inn was already full. Half a dozen well dressed men were eating, each at his own little table in the room we expected to occupy. As soon as the coolies set down Mrs. Johnson's chair in the courtyard they perceived the traveller was a foreigner and his 'lady,' and with true Korean politeness immediately vacated the best room in favor of the strangers. Almost everywhere in travelling in Korea, especially with a lady, one meets with similar courtesy. It is in striking contrast to our neighbor China, where we are 'foreign

devils,' and treated so.

"Having established ourselves and lighted our lantern to eat supper, for it was dark, we heard shuffling sounds outside and fingers appeared here and there punching holes in our paper doors and window. Then a human eye became visible at each hole and voices audible commenting upon our appearance, our actions, and our food. I drove the crowd away several times, but in a short time the scrutinizing eyes, one by one, would noiselessly re-appear and remain glued at the holes. We were finally forced to extinguish our light and retire in the dark.

"It rained hard during the night, and as we started at 5:30 o'clock next morning it was delightfully cool and the air fragrant with the odor of the wild roses that lined the path. The condition of the roads was wretched. At best Korean roads are rough paths. The much travelled one between Taiku and Fusan is on an average but five feet wide and full of big loose stones which it is nobody's business to remove, so there they stay. No wheeled vehicles of any kind being used in this part of Korea the pack horses and cows wear a deep narrow rut on either side or in the middle, as it may chance. When a farmer irrigates a rice field on the lower side of the road he simply cuts a ditch right across it and the water flows over from his field above. The streams we had to cross were swollen and the coolies had great difficulty in holding the chair high enough to escape wetting as they waded across. 'Why do they not rebuild those bridges whose foundations I see?' I asked my mapu. 'What's the use?' he replied, 'the water is warm; when it gets too cold to wade this fall they'll rebuild them.' Over the unfordable streams we went by flat-boat ferry, the pony sliding down the steep

river bank and scrambling aboard like a cat, after I had wisely dis-
mounted. In spite of bad roads and coolies tired with carrying a
heavily loaded chair one hundred miles, we made a good day's march and
got in to Fusan at 6 o'clock that evening, where we received a hearty
welcome from our missionary friends.

"W. O. JOHNSON, M.D."

"NOTE.--This article is from the pen of Dr. W. O. Johnson, and
was written for the columns of OXFORD JOURNAL at the solicitation of one
of its former editors. Friends of the JOURNAL will find it most inter-
esting reading."

NOTE. Kimchi is a substantial dish of pickled mixed vegetables,
analagous to sauerkraut, in that the chief ingredient is fermented
cabbage; however, it contains various other vegetables and a quantity of
red peppers. A common sight in summer is the scarlet display of peppers
spread out to dry on the thatches of village roofs. The product was
packed into large jars like those pictured in the Ali Baba story, which
were then buried several feet underground in the kitchen courtyard to
"ripen." As anyone who has been exposed to it can testify, Kimchi is
extremely odiferous; its smell quickly permeates the room.

Tokyo, Japan.

"During the meal my attendant apologized for his very poor English. I inquired if he had studied English in schools, and as my Bible lay open on the floor I handed it to him and asked if he knew the book and if he could read. Opening at the beginning he read to my surprise several verses very well. He said his brother had studied the Bible but he had no one to teach him. So I told him of a lady missionary who was teaching some boys the Bible, and gave him a card of introduction, stating what he wanted. He expressed his thanks by seeing me to the station, even going to the expense of buying an admission ticket which he refused to let me pay for, in order that he might see me safely on the train. After assuring me that he would go very soon to see the missionary to whom I had referred him, having invited me to stop again with him when I should be in Yokohama, with the customary bows and farewells my first experience of Japanese hotel life had closed. Upon relating my experience to a friend later, Mr. Charles Albertson of Bangor, Pa., I was informed that this was a somewhat Europeanized inn, but it was quite Japanese enough for me.

"HENRY M. BRUEN."

"Kobe, Japan, Sept. 22, 1899"

Letter, H. M. Brown
Seoul. Oct. 1899

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In the morning when I went outdoors I saw three foreigners--a man and two women, shopping across the street. I went over to speak to them and learned that it was Dr. and Mrs. Sharrocks and Miss Nourse, who were also Presbyterian missionaries on their way to Korea.

From Kobe we sailed on a small Japanese freighter through the beautiful Inland Sea of Japan passing several islands to Shimonoseki. From there we crossed the strait of Korea which was a rough sea, to Fusan, Korea. Our "Taiku" missionaries were in Seoul at the annual conference of the Mission. So I left my baggage with Miss Brown, an Australian missionary. In addition to the outfit that the Board of Foreign Missions suggested, I brought a tent, canvas folding cot and chair, gun and ammunition, fishing rod and tackle, baseball equipment including bats, balls, masks, and gloves, tennis racket and balls, camp cooking kit, lantern, Victor talking machine, camera and tripod, a Rochester lamp, a Ralston still (water purifier), a wheel (bicycle), and a canvas boat.

We were then escorted to their home in an old Fusan or Fusan-Chin (chin meaning fort) and I learned that this was built to defend the city from attack from the sea. About two centuries ago Fusan-Chin was ceded to the Japanese in return for the Japanese removing their army from Korea. Thus, the Japanese had a foothold on the mainland. I then returned to the freighter heading for Chemulpo. Leaving Fusan that evening we sailed

around the southern end of Korea and reached Mok-po the evening of the second day, a small port on the southwest corner of the peninsula. After spending the night at the Southern Presbyterian Mission Station, from Mok-po we journeyed north along the west coast in and out among the many islands.

The west coast was mountainous with many rivers flowing into the Yellow Sea. After several days we reached Chemulpo, the port, on September 29, 1899, where Dr. Johnson met us. We rode in sedan chairs for ten miles to the point where the new railroad had reached. The bridge across the Han River was still unfinished, so here we transferred ourselves to a little "prairie schooner" (push cart) on trucks and presently two nearly naked coolies steamed up behind and we were moving on the bridge, so at the river back we were taken "pig-a-back" to a ferry boat and poled across to the other side, where we found still another mode of locomotion in the awaiting jinrickshas, which took us the last three miles up to the city of Seoul, September 29, 1899. Here I met Mr. Adams and Mr. Moffett. I expected Mr. Moffett to ask me some profound theological questions, but to my surprise he asked, "Bruen, who's ahead in the baseball world these days?"

Ten days later when Annual Meeting closed, I went with Mr. Adams and Dr. Johnson north to Pyengyeng, where they wanted to look at the missionaries' houses and get ideas for building homes in Taiku. We returned to Chemulpo to pick up Mrs. Johnson who remained in Seoul. While there Mrs. Johnson wrote to Mrs. Adams saying, "Mr. Bruen has arrived. He is a jolly, frank young man with a blond beard and polished manners. He brought a dog with him and Dr. Johnson decided to buy a dog

in Fusan. He is engaged and plans to return to America in a year or two to be married."

"Chemulpo, Korea, Oct. 12/99

"My dear One

"A little quiet talk with Mart. It is Thursday P.M. The Annual Conference is over. We are waiting here for a boat to go up to Pyeng Yang. Dr. Johnson and Mr. Adams want to see some houses there and want to secure some carpenters if possible. I am very glad of this opportunity of seeing the country in the North, the remarkable work there and also to learn what I can about housebuilding, for our home. Mr. and Mrs. Sidebotham and I were appointed by the . . . [mission] to Tagoo, so the house business becomes quite a pressing question. They have selected a fine high site outside of the city and Dr. Johnson and Mr. Adams both expect to build as soon as they can. I showed Dr. Johnson your picture this P.M. and he admired the face and thought it resembled Mrs. Johnson. She is ever so nice, was leader of Vassar Glee Club. I shall ask her for any suggestions which might be helpful to you and I know she will be very glad to oblige us.

"We will now have seven in the station when Mrs. Adams returns. The single lady alluded to before was appointed to Seoul. A little Christmas gift I bought for you in Japan has two Japanese characters on which they said meant, 'Long Life and Happiness' so you will know when you receive it as I hope you will safely. It was splendid to see how an unanimous agreement could come from quite opposite opinions after discussion and prayer. The missionaries are now returning to their respective fields of work. I am armed with several books on the language, and expect to get to work soon. Be a good girl and enjoy yourself all you

can. Get out of doors all you can. Go skating when winter comes and it is safe. And take your father along. It will do him good. Don't think your little milk-maid walk in the A.M. is enough outdoor exercise. How I would enjoy going with you on some more tramps in God's beautiful country. I hear Taegu sunsets are magnificent. . . .

". . . May He whose Name is Love, and by whose love we learned our own, bring us yet again to clasp our hands, and pledge again our lives anew to the great Lover of mankind. Amen.

"Your own

"Harry.

"P.S. 10 P.M. Dr. Johnson & I have had a nice talk all the evening. . . . Dr. is going to send to Missouri for some fruit trees and I will send an order too if all goes well.

"Good night--sweet child--Mizpah

"Harry."

"My Den, Taiku, Korea

"Nov. 2/99.

"My dear dear Girl,

"A busy day has closed happily. I have spent most of it in the Carpenter's shop, and have thought of One who worked at that trade before He began His direct public ministry, and the thought has made me try to do the work well.

"I have been trying to get Dr's. hospital & dispensary in shape for him, as he can not get any carpenters. \

"I have a cosy little room here about 9 x 12 or 14, sliding Korean window, beams and walls papered with Korean paper; floor has oiled paper and nice rugs of matting over it. The floor is hot--the stove being underneath, à la Korean also. Over my window there is a natural shelf the width of my room on which are arrayed my choicest pictures--some faces appear more than once. We had a great ride up here stopping three nights in Korean Inns, little one story buildings within a stone wall surrounding a Court. At night it presented a busy scene and very picturesque was it to see the crowd of boys sitting in front of the Korean fire place leading under the house, their faces lit up by the fire. We took our own grub along, cooking a few things in a chafing dish, only getting some rice from the proprietor. You pay nothing for your room, but they make something from horse feed and coolie grub. The country is a succession of valleys and fertile plains and terraced hillsides surrounded by mountains. We crossed from one to another by a pass or around a precipice along a river bank, etc. Men, women & children were in the fields and it was beautiful. We arrived on my birth-day, a

week ago. There are very encouraging evidences of interest here. .

'Two men representing a group of 20 came in from 23 miles to prayers this A.M. and to prayer meeting last night. Another from out of town dropped in at prayers. The work is just beginning here. There are now about 15 Christians in & about the city, among 3 million in this district, and they are all since March last, except Mr. Adams' helper who came from Fusan here. I have gone out several times to look at our new site outside the city wall on a hillside overlooking fields and a pond and toward the sunset. The people are just below us but this spot is very secluded in fine air and with a beautiful natural terrace below which are fine fields which we hope to use for orchards and gardens. Dr. Johnson and Mr. Adams just bought for the station one fine field yesterday. A contractor is expected in a few days, and Dr. and Mr. Adams hope to get their houses down by next summer. I have hardly tackled the language yet, tho' I have learned quite a few phrases & words. Your letter came as a birthday letter. I received it just before leaving Fusan and read it en route. I received a nice letter from Nan Nesom also at Fusan. It was ever so nice of her. Mark (5 mos.) retrieves beautifully for a pup. Dr. bought a pointer (Eng.) at Fusan, so we have two. Good night sweet child. May the Father's smile keep your life warm and bright.

'Mizpah

"Your loving Harry

"Monday, Nov. 6/99

"Hello, dear again. I must get this letter off sure now. Sunday passed pleasantly. Sunday evening after a good sing around a baby organ, I came over here and wrote a letter to my home church. To-day

1899

MR. BRUEN--ANESTHETIST

Soon after my arrival in 1899 Mr. Adams brought a man in from the country for medical help. Sores on his lips had closed his mouth except for a small hole through which members of his family took turns poking rice, grain by grain, with a chopstick. He sucked liquids through a rice straw. As a result he was emaciated almost to the point of starvation.

Dr. Johnson decided to operate and called me in to give the anesthetic. When I protested, "But I don't know anything about doing that!" he replied, "At least you're willing to do what I tell you. My assistant doesn't seem to understand my orders very well."

Not without qualms, I administered the anesthetic and put the patient to sleep and removed the mask so the doctor could operate. This had to be done from time to time when patient showed signs of returning to consciousness. To put me at ease the doctor, scalpel in hand, joked: "Bruen, what kind of a mouth shall I give him? Turn his lips up for a pussycat grin, or down for a bulldog jaw?"

The operation was successful, for in due time the man could eat, talk, and even smile. Word of it spread throughout the province, enhancing the reputation of our hospital.

"Christmas at Taiku, Korea, 1899

"Did you think we would forget out here that Christmas was drawing near? No indeed! For several days previously the country had been scoured for a suitable tree--a very hard thing to find here. But finally we found one and the Friday before Christmas I sent a Korean out in the direction of the tree--and following later on my wheel, showed him the tree and left him to make his bargain. Nearly every purchase is made through a middleman. Indeed sometimes there are two or three men between the seller and the buyer. Returning to the city I put my gun on my wheel and . . . sent a boy off to the river with a rifle and cartridges. Dr. Johnson and I followed on our wheels.

"We worked hard for that Christmas dinner and returned home at night after a delightful afternoon with a portion of our dinner secured. In the mean time the other members of the station had been busy. A Music Committee had arranged quite a musical program consisting of an organ voluntary, guitar and harp duet and solos and a selection by a quartet. A Committee on decorations had the tree suitably mounted and beautifully decorated with presents, oranges, cornucopias, cards and candles.

"Finally Christmas Eve arrived and sure enough Santa Claus did not forget Taiku station. In Bachelor's Hall when Christmas morning came might have been seen two well filled stockings hanging over the fire. The host might have been seen making frequent visits to the kitchen, store room and then to Dr. Johnson's to borrow some articles of food or table furniture which the more limited wants of Bachelor's Hall had not called for. The Festive Board greeted its guests with an

abundant supply of good things and beside every place was a neat little menu in Korean and in English, the outside of which was prettily decorated in water colors by our station artist. After dinner we adjourned to enjoy our tree and gifts. Then we prepared to entertain our Korean servants, with some of their families. It was an interesting sight when all things were ready to see that group, some seated on the floor, others standing, their faces lit up by the candle light from the tree which was hung with gifts from the missionaries, while beneath were many gifts to the missionaries--brought from their slender means as tokens of friendship--while together we sang praises to the Great Giver of every good gift. The gifts were distributed and small Korean tables were brought in laden with the best Korean food which caused a gurgling noise as it slid down their hungry throats, like the last drop of water as it is sucked down an escape pipe from a basis or sink. This was the polite way to indicate their appreciation.

"We shared their pleasure and some of their dishes. Many were the expressions of gratitude exchanged on both sides as the little gathering separated after an evening spent in a heathen land in celebrating the birth day of Him who came to bring Light out of darkness. Gifts and Christmas Greetings were exchanged by the missionaries in the different stations and we all agree that the Christmas of '99 in Taiku station was a most happy one.

'May our dear ones and friends in the Home Land have found it the same.

"Yours sincerely

(SIGNED) "Henry M. Bruen"

EXCERPT FROM A LETTER WRITTEN BY HENRY MUNRO BRUEN
to his Princeton classmates, class of 1896
"BRUENSLAIR, TAIKU, KOREA, ASIA

"TO 'NINETY-SIX IN THE WIDE, WIDE WORLD"

"My dear Classmates:-

"It gives one a sort of Rip Van Winkle experience reversed to suddenly step from New York in the twentieth century A.D. to the days of the patriarchs in the twentieth Century B.C. And yet, what was yesterday the twentieth century B.C. is today groaning under the first travail pains of Western civilization. Arriving here in September of 1899, I found myself on the edge of the tidal-wave of the 'Eastern problem.' There yet remained one old world kingdom untouched by the mighty wave which was lashing the western shores of the Yellow Sea. For one brief moment, the 'Land of the Morning Calm' seemed secured against the on-rush. Arriving in Chemulpø harbor, I found that the American 'iron horse,' the advance guard and sure precursor of Western civilization, had nearly covered the distance of twenty-five miles to the capital. Climbing aboard with my faithful companion Mark, an English retriever brought with me from Seattle, he shared with me a delightful feeling of home as I read 'Wilmington, Delaware' on the inside of the car door. The great iron bridge across the Han River was still unfinished, so we transferred ourselves to a little 'prairie schooner' on tracks and presently two nearly naked coolies steamed up behind and we were moving on. At the river bank, we were taken 'pig-a-back' to a ferry boat and poled across to the other side, where we found still another mode of locomotion in the waiting 'jinrikshas,' which took us the last three miles up to the city. After some ten days

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stay here, returned by boat to Fusan, the southern part, and thence one hundred miles, a three days' journey by pack-pony into the interior to Taiku. Passing under the great South gate, I presently found myself descending from my pony in front of the little thatched mud house that was to be my bachelor home. In February, it became necessary for someone to go to the port to repack into portable sized boxes some elephant boxes from 'Montgomery Ward,' Chicago. It was the day before Washington's Birthday, and Sidebothan, a Princeton 'Seminole,' and I started with a Korean boy and my folding canvas boat on a coolie's back and a small store of provisions and some bedding on another coolie, for the Naktong River - ten miles distant. The gathering darkness found us searching the banks for an inn at which we might put up. As none could be found, we finally tied up to an old river boat that was beached for the winter. As I stepped aboard, the first glance was reassuring, for the bottom seemed perfectly dry and over the middle portion was a thatched roof that would offer some protection. However, I was soon un reassured, as stepping out on the dry smooth bottom of the boat, my feet slipped and I barely escaped a nasty tumble. What I had taken for the smooth dry bottom of the boat, I found to be a sheet of ice covered with dust. Tearing off some of the thatch from the roof and placing it over the bow, we crawled up into the prow and, sandwiched in there with our boy, we managed to make out the night somehow. Early morning found us stamping up and down the frozen beach, trying some homeopathic treatment on our stiffened limbs. Turning to our canvas boat, we found that some water had leaked in and become frozen over night. We turned the boat upside down and knocked out the ice, and having thrown in some

thatch and replaced our goods, we started off. We had not gone more than five hundred yards when we found the boat was leaking badly. Landing, we moved our stuff and handling our boat, we found a nasty tear in the prow. Getting out our repair kit, we set to work with a big needle and a piece of canvas to patch it. But it was powerful cold working before sunrise, and our stiff fingers almost refused to pull the thread. We were making some progress when my companion was seized with a cramp in his leg, and rising up quickly his foot caught in the thread and tore another rent which by dint of perseverance we finally sewed around, and smearing on oil we launched her and proceeded on our way. Twice we found the river frozen from shore to shore. Once, trying to break our way through, we had made a canal some fifty yards long till we reached a projecting rock, which obscured our path. We tried to get out on the ice, but while it was not freezing, the ice had rotted under the noon-day sun and would not bear up; so we tried to retrace our way to the open, rebreaking the ice which had frozen behind us, till at last we made our escape to the shore, where we had to carry the boat some three hundred yards to the open water below. The fourth day found us landing, and having secured a cow we packed our goods on her and started five miles across the hills to Fusan, which we reached without further adventure. After attending to business, we hired ponies and returned overland."

MR. BRUEN TEACHES BASEBALL TO THE KOREAN BOYS

Mrs. Johnson writes on March 25, 1900:

"When Harry Bruen first came to Taegu, he was fresh from America; and as he was unable to speak Korean, he decided to teach the game of baseball to the ever-present crowd of young boys. He started a boys' baseball club--an entirely new thing there. *

"The first time he met with the boys to teach them to play baseball, he dressed himself appropriately in sports clothes, consisting of knickerbockers, a loose shirt, and cap. When he first came to the house of his Korean teacher, the teacher was scandalized! He said, "What, nothing on his legs, no long skirted coat, no dignified head covering!" Earnestly he begged Mr. Bruen to go back to the house and put on dignified attire. Mr. Bruen just smiled good-naturedly and went as he was to play ball.

"In the course of time the American's strange clothes were taken for granted. The Koreans think a great, great deal of dignity and they wear their long flowing white linen coats, baggy trousers, and stiff horsehair hats with a great deal of manner."

"The boys had difficulty hitting the ball with the bat. So they would not be discouraged, he substituted a tennis racket for a bat until they acquired some skill in using a bat."

* Among these boys were:

Kim Hak Chul, Yi Kap Sung and Kim Chu Ho.

COMMUNION SERVICE AT TAIKU, KOREA
July 29, 1900

Today our little church has doubled its membership. Our growth has been slow but we believe sure. Before today our church members numbered two. One of these, Kim Chai Su, Mr. Adams' language teacher and Helper, was converted at Fusan. When Mr. Adams, who was first stationed at Fusan, was sent here to take over this work, Helper Kim Chai Su came with him. He is a quiet earnest Christian, and he is particularly apt with his illustrations. He also serves our Sunday School by telling the boys Bible stories.

This Spring Suh Cha Mung, Dr. Johnson's medical Helper and the first church member brought in through the preaching of God's Word here, was baptized. He remains a solid man and until today the only fruit of our work here in church membership. This might lead you to suppose that there has been but little accomplished here, but this would be a false impression. We have about a dozen professing Christians in the city and twice that many scattered through the country. We have eighteen or twenty catechumens who have given themselves to God and who are under a regular course of instruction. Of this number two, Chung One Shik and Kim Duck Kyung, today united with the church. At the morning service they both made public confession of their love for the Savior and were baptized. It was a great pleasure to us to receive them. For months these men had been prayed with and for in public and in private. We feel that these are both men whose purpose is strong to serve their God and whose only object in taking this step is to serve Him and to obey His commands.

Again as the sun died away in the west, we gathered, four Koreans and three Americans, this time to celebrate the Lord's Supper. There in the heart of a country that has not known Christ was His death shown forth and His saving work typified in this memorial feast.

Henry M. Bruen

Note: In later years Kim Chai Su changed his name to Kim Kei Won.

Jan. 15, 1980

Dear Mrs. Bruen:

Here, again, it has taken too much time between you wrote me on Nov. 19, 1979 and today Jan. 15, 1980 when I reply to your letter. I apologize to you.

Pastor Sang Keun Lee of the First Church has kindly checked on the names of the two men, who joined the Church on July, 1900. They are Chung, One-Shik and Kim, Duck-Kyung. I am enclosing Pastor Lee's note.

In the history book it is said that the Japanese navy destroyed the Russian fleet in the sea of Inchon on Feb. 8, 1904.

The Korean word for the Protectorate is 'Bo Ho Kook' which has the meaning of Protecting Country. But Japan, instead of being protectoral, was invasive to Korea. The dates were as follows:

The Process of the Japanese Invasion into Korea

- 1904: The Japanese Military bases and units were established in Korea.
- 1904: Counsellor Politics
- 1905: Protectorate Treaty
- 1907: Deputy Politics
- 1910: Japan assumed over Korea

The pastor of the South Church, Cho Sung-ahm and the Principal of the Girls School, Elder Lee Sang-doo would like to have the pictures of Mr. Bruen and Mrs. Bruen respectively. Pastor Cho wanted me to send you his best regards.

We the Korean people are very grateful to Mr. Carter the President of the U. S. A. who has given us the sound and rigid protection right after the assassination of our President Pak Chung Hee. We are praying for the quick safe release of the American hostages from Iran.

With best wishes.

Sincerely yours,

Y. B. Moon

1900
ROBBED

Mr. Adams, Mr. Bruen, and Mr. Sidebotham went to Annual Meeting in Pyeng Yang in September. The Sidebothams were transferred to Fusan. When Mr. Sidebotham went to Taiku to arrange to move their furniture, he escorted Mr. Johnson from Fusan to Taiku.

On the second day out of Fusan, Mrs. Johnson and Mr. Sidebotham were still quite a distance from the river. As they were traveling across a large plain, they were suddenly accosted by a band of four or five men. Mrs. Johnson, in her chair, was several feet ahead of Mr. Sidebotham. They were approached separately.

Mr. Sidebotham was ordered to get on a high boulder nearby and to undress down to his underwear. His clothes were searched and his watch taken. He could not see what was happening to Mrs. Johnson. Every attempt he made to move, he was ordered back at gunpoint.

Mrs. Johnson fortunately had paid her chair coolies in advance so when she told the robbers she had no money, they grabbed her purse. When they found her words were true, they became abusive and ordered her out of the chair. Although she was still holding the baby in her arms, they attempted to search her. When they pulled out her shirtwaist, she decided that she could no longer take this treatment. She doubled her fist, hit the leader square in the face, and the search stopped.

As the robbers started to leave, they stopped to examine the missionaries' food supplies. They opened the cans but did not take any

of the food. They seemed to prize the cans. The contents of the cans were emptied and the metal cans were taken along.

The chair coolies sat at the edge of the pathway during the whole event and made no attempt to interfere.

When Mrs. Johnson and Mr. Sidebotham arrived home, the American Consulate was notified of the incident. It was ascertained by the government that it was not the Tong Haks, but a stray band of highway robbers.

There were no other incidents of this nature while the missionaries were traveling.

"A Funeral in Taiku in 1900

"Today the city of Taiku witnessed a new scene: a Protestant Christian in this province passed to his reward, and the day for the funeral had arrived. At nine o'clock a messenger came to announce that all was ready. We made our way out of the great South gate, thence for some distance along the main street, outside the city wall. Then leaving this street we entered a narrow alley not more than ten feet at its widest, and presently reached the house of the deceased. It was one of the ordinary thatched-roof houses of two rooms and a 'worrow' or open porch between them. In front of the house was the bier. It consisted of two poles fifteen feet in length, fastened by cross-pieces some two feet long and born by four coolies. To this frame the corpse was to be tied and over it was then placed a gaudy though somewhat faded covering. The effect was not unlike the body of a hearse. At each corner of this covering was the representation of a mythical bird, which is supposed to inhabit the heavens. The artist however, evidently had his imagination tainted with the barn-yard. The plumage alone of these heavenly birds differentiated them from the ordinary barn-yard fowl, which in Korea is generally found feeding on the rice-thatched roofs of the houses. The old frame was freshened up with red and blue bunting and was surmounted by an awning of blue and white cloth. At the four corners were four bells, the jingle of which mingled curiously with the wailing of the widow and pall bearers. The hearse I have attempted to describe was before the house. The body had been washed, dressed, and wound about with bands of cloth drawn as tightly as two men with feet braced against the corpse could draw them;

after which the whole thing was wrapped and bound in coarse matting, so that when the body was borne from the house and placed on the bier, it did not look unlike a bundle of young fruit trees ready for shipment.

"One other object caught our eyes as we came into the yard. It was a four-foot strip of red mosquito netting with the name and birth-place of the deceased plastered upon it in Chinese characters, made of rice flour. This banner was suspended on the end of a green bamboo fishpole, and carried by a small boy who led the way to the grave, where it was finally buried with the corpse. Upon arriving, we were ushered into the guest-room by the man who was taking the part of chief mourner, the deceased having no son or near relatives. In the same room behind a screen lay the body.

"When all the friends had arrived we went outside for a brief service. As we left the room the widow went in and stood beside the body wailing aloud until she was told to stop. It was a curious group that gathered in that little yard. On one side of the bier a dozen Christians; behind them the women neighbors, their wrinkled careworn faces telling plainly the story of their hard lives. On the other side were the coolies employed for the occasion; back of them, some young men of leisure who happened in for the sight-see, while here and there a child's face appeared, perhaps with its little brother or sister on its back. The small boy or girl, or the mother, is the only baby carriage known in Korea.

"The older missionary conducted the service and two others were present and helped with the singing. As the missionary spoke of the resurrection hope I noticed a poor woman slip away from the crowd and

presently return with five or six of her friends. In a country where love, as a condition of marriage, is so far from being present that any acquaintance at all between the engaging parties is entirely improper, where the parents marry their children to whom they will, and where the birth of a girl is looked upon as a misfortune, there is little love to soften and lighten the household cares, and the grief at a funeral seems largely a matter of form.

"It was a warm, bright day prophetic of coming spring. On the side of a little hill overlooking at some distance the city, and commanding a beautiful view of the rugged mountains still white from the last snow, the procession halted. The man with the grave tools had just arrived, and while a spot was being selected, and the grave being dug, we walked about among the other graves. Here were several mounds, dating from the time of the Kingdom of Korea. At that time, tradition says, they did not wait for the man to die in order to bury him, but when it became sufficiently evident that life was near its close, the living body was taken to a neighboring hill where all the influences of the spot were calculated to give the spirit undisturbed quiet, and the filial sons good luck. Here they built a great mound, excavated a little chamber, and with some food to satisfy his remaining earthly wants, the dying man was left alone with the good spirits of the spot.

"Lounging on these mounds was a crowd of some fifteen 'young bloods' of the city. While the preparations for the funeral were going on a few yards off, these young playing fellows as they are called, stretched themselves lazily in the sun, and smoked and joked with each

other. When the bier and the closed chair in which the widow was carried had been put down a small boy backed up to the latter and took the little girl of the deceased on his back. The widow came out and sat down on a grave near the bier, where she was presently joined by one or two other women who sat by contentedly smoking, while the little child half naked played about the bier, now and then lifting a piece of the covering and peering curiously beneath at the mummied form of her father. Scattered here and there were other groups of Christians, smoking, singing, telling stories--an achievement in which the Korean excels--or talking quietly together. Near at hand the workmen, some twenty in all, were slowly excavating a grave. The place selected was quite rocky and the work progressed very slowly in spite of the numbers. At a short distance a part of the force were digging and hauling dirt for the mound. There were some twenty men employed, but one half was always resting, which reduced the working force to ten. Of this number it took from three to seven working together to handle the one Korean shovel. Two of these carried the dirt in "jickies" or baskets on their backs, and the remainder worked at the grave.

"When twelve o'clock came, a woman arrived, carrying a jar of food on her head, followed by a boy with a few brass bowls and chop sticks. After the mother had eaten, the coolies came in relays for their dinner. Of course this involved another suspension of labor, but time is no object at all to the Korean. By two o'clock an excavation had been made, some two feet deep, carefully filled again and packed hard. The thing that seemed strange was that the corpse still remained untouched on the bier. Did they not intend to bury it? Yes,

but they were going to do it properly. So the next step was to dig the grave again, but this time just the size of the body. This done, we thought surely, all was ready for the funeral service to proceed; but at this juncture the widow took a hand in the proceedings, and suddenly determined to paper-line the grave. As we saw a coolie start off to the city for the paper, our stomachs groaned within us for we had had no dinner. But finally under the direction of half a dozen bosses, all talking at once, each insisting on his own way, the body was at last lowered into the grave, though the toes stuck a little above the ground. This was the sign for some more wailing. The widow came to the grave, and, amid wailing, took some dirt in her dress and threw it on the body. After this the red banner containing the name and birthplace of the deceased was folded over the straw mummy, the widow was pushed aside, and the service progressed. Prayer was offered and a hymn was sung. During these few moments it seemed like a Christian burial. But no sooner was the amen pronounced, than the babel of voices began again. Now they heaped up the mound with the long-handled Korean shovel, and then they all stood back to back tramping down the dirt and moving in a circle round and round, chanting a dismal funeral song; the soloist singing the stanzas, and the crowd joining in the bar which formed the chorus. By this time the loungers had become interested and they now took their turn tramping around the grave, carrying on not unlike a crowd of college fellows at a country circus.

"You may try to imagine our feelings as we turned our steps homeward, after witnessing these scenes. I have tried to depict for you in these lines my first Korean funeral, and their first Christian one.

Though the utter lack of reverence in the presence of death was harrowing in the extreme, yet around that grave gathered the first fruits from heathen darkness, and from it shone an eternal light.

"Henry Munro Bruen

"TAIKU, KOREA."

"Jan. 1, 1901

"My dear Dr. Ellinwood:

"In my last letter to you regarding my return home and my house appropriation I forgot to ask for a certificate, that I am under the appointment of the Board, or such a document, that will entitle me to missionary rates on my way home. I expect to return via Europe, Suez, China and Japan. You will please send me such a certificate with my leave of absence.

"In regard to our work, our training class for men is under way. We push them hard from 9:30 a.m. until 4:30 p.m. It is a class for the instruction of the country Christians. Mr. Adams, of course, has the bulk of the work, but he has given me the new men in the Life of Christ, and though I am hampered by a lack of command of the language, yet I get along quite well by going over the lesson beforehand carefully with my teacher. I thoroughly enjoy it. It seems like real business. We expect to run for fifteen days. It is difficult with the class to observe the week of prayer as we should like. Though we are making a desperate effort to do so.

"Dr. Johnson left this a.m. for Fusan to get Miss Sadie Nourse, the first single woman assigned to Taiku Station. She has spent a year in Seoul studying the language. He will accompany her up. May this be the dawn of a brighter day for the "inside persons" (term by which men referred to their wives and mothers). Three of our Christians went out recently ten miles after sunset and spent the entire night around a fire up on a mountainside with only God's canopy above them. The occasion was the burial of a man whose son was a weak believer. They had about 50

people in all who stopped bowing to the spirits of the place, etc., ate
up the food brought for sacrifice, disregarded the sorcerer's direction
as to time and the method of burial, and finally went to the man's house
and tore out all the ancestral tablets, spirits, etc. and burned them
up, and left the man a stronger Christian, themselves tired but happy
men, having beaten the devil at every point and left many others
seriously considering the truth and claims of God.

"My teacher was one of these I am happy to say. That is, one of
the three. Our "Young Men's" meeting has closed. We preached every

night except when it was too stormy, for some 15 days, to an interesting
and attentive crowd who had come to the Annual Medicine Market. They
came from nearly all over the empire.

"May God bless this work. With kind regards to all.

"Sincerely and fraternally,
"H. M. Bruen"

EXCERPT OF LETTER FROM H. M. BRUEN
TO DR. ELLINWOOD FROM TAIKU, APRIL 5, 1901

". . . Our work is opening up too very encouragingly. Our church accommodations are altogether inadequate. We frequently have thirty or forty women who must try to get seated in a room 8 x 8 feet, and the men sit every Sunday out on the porch, in the window seat, and stand outside the window. Mr. Adams' two helpers have been twice out in the country alone on preaching trips visiting the Christians in their homes, and have returned with very encouraging reports. Since Miss Nourse has been here the women have been coming in crowds on weekdays and Sundays and she has been out to their homes a good deal and has a little work among the girls. My boys are showing that the truth is getting ahold of them. Two have been taken into the catechumenate, one of whom meets every night with me to pray for his family. Another, who was sent by his father to another school--he did attend our church school--sees a good deal of persecution from the other boys because he prays. One boy ate up the food his mother had prepared to worship the Devil with. Another besought his mother not to call in a sorceress when he was sick and said he prayed and was made well. It is indeed a blessing to see God moving upon the lives of these men, women, and children. One of my boys asked if we might not have prayer when we met on Sundays. I replied I was afraid that the new boys wouldn't behave. He floored me by asking how they would learn to pray then? He also asked if we might not take up a collection, and I felt I must not despise the day of small things, so we began and took up 27 pun. Their idea of the use of which they wanted it put was to help to build a church.

1901

In January the first Men's Winter Bible Class was held with 14 men enrolled, Mr. Adams and Mr. Bruen teaching.

Then in February Mr. Adams took over the building project when Dr. Johnson came down with typhus fever. Mrs. Johnson and Mr. Bruen took turns nursing him. The doctor came from Fusan. Just before his arrival (to paraphrase Mrs. Johnson's account): "Wood became delirious and suddenly fell over, his thumb in his mouth. I shouted for Mr. Bruen. He injected a stimulant which I am sure saved his life, for the pulse, which seemed to have stopped, came back." His recovery took weeks, well into April.

During his convalescence another potential crisis occurred. Mr. Adams and Mr. Bruen were in the country the night a passerby, seeing smoke, banged on the gate to rouse the family, who found a small fire had started in the storeroom. The cook got on the roof and Mrs. Johnson carried pails of water to him, while her husband, in his bathrobe, shouted directions from the ground below. They were able to put it out before it reached the material stored there for the Adams' house.

.....

In May Mrs. Johnson's piano arrived. Mr. Bruen went to the landing point on the river and supervised the thirty coolies who carried it ten miles on their backs to Taiku.

Also in May, a surprise visitor arrived in the person of Mr.

Welbon, who walked the two hundred miles from Seoul, ostensibly to repair Miss Nourse's "New Home" sewing machine. However, this proved to be not the principal object, for at the Annual Meeting in September they were married and established a new home. At the Annual Meeting also a single man, Mr. W. M. Barrett, was assigned to Taiku and arrived with the Adams.

The Johnsons' and Adams' homes were built without attic space, but Mr. Bruen decided he wanted one with gables. Since the Koreans did not know anything about constructing trusses, he sent to a Japanese contractor in Fusan from whom he received the material and instructions, as indicated in this following letter:

Fusan, Sept. 27, 1901

Mr. H. M. Bruen

Dear Sir:

I send by river boat the house trusses and other boards and iron ware as follows:

I paid 33 ryang cash freight from Fusan to Hadan, and have agreed freight 235 ryang cash from Hadan to Samon of all those, and I have paid 135 ryang cash to river-boat man. Then please you pay to boatmen 100 ryang cash remain freight to them when arrive safely to Samon and oblige.

Yours truly

Boatman Name:

I Kil Shil

S. Takanoya

Mr. Bruen shared his headquarters in the old compound in the city with Mr. Barrett until December, By that time one room in Mr. Bruen's new house was sufficiently finished and he left for Japan where he

embarked on The Gaelic on December 24, 1901 for America to be married to
Martha Depui Scott.

'MISSIONARY WORK IN KOREA.

"PERSONAL REPORT OF REV. H. M. BRUEN FOR 1902--1903.

"Since our report of last year dating from July 1, 1901 to July 1, 1902, I have made nineteen trips to the country covering ninety three days. A good many of these, however, being only over Sunday. During the fall fair I assisted in the services held every night in our church chapel in the center of the city. These meetings were attended by some hundred people. A building was bought which had a front room attached. This we tore away leaving an open place for the crowd to stand in front, without blocking the street. The whole front of the building is of boards which can be taken out, leaving the building open to the street. By day, a Korean took up his stand here and sold books and talked to all who came.

"From November 2nd to December 1st I spent helping Mr. Sidebotham in giving a week's Bible study in one of his largest country groups at Maryang. I enjoyed this glimpse of work in our southern province. On January 7th I started on a twelve days' trip among the three groups in Chung Do, at one of which, Pungkak, I spent six days holding a class similar to the one held with Mr. Sidebotham in Maryang. I mention this trip also because I had the great joy of baptizing the first woman to be received into full membership in our province. Taking a clue from one of the characters in her husband's name, we called her 'Bright Star,' hoping that as of old those who followed the star of Bethlehem found the Saviour, so many a poor woman in our province fol-

lowing this 'Bright Star' might be led to the same Saviour. At the time of writing we are trying to secure the services of this woman as a Bible woman. Also on the same day I baptized the first boy in our province.

"Immediately upon my return from this trip I was kept busy planning and preparing for our winter Bible class for men. Some thirty names were registered, although all did not stay through the class. We had two divisions and two sessions daily, besides a popular evangelistic service each evening. Mr. Adams and I each had a period, A.M. and P.M. with each division, Mr. Adams taking those who had attended former classes in some topical studies and the new comers in the gospel of Luke, and I taking the new ones in topical studies and the older ones in First Corinthians. During the day our city christians canvassed the city giving out leaf tracts with an invitation to attend the evening service. The room was well heated and lighted, and each evening the talk given by Mr. Adams, the two helpers and I alternating. The building was crowded and Mr. Adams' chalk talks were especially appreciated.

"After this class closed, the communion season in the city church, together with taking charge of Mr. Adams work, kept me here for two weeks. Then Mr. Barret and I started on a trip north to Andong, the trip which Mr. Adams had hoped to make last fall, but for the snow which blocked his way. Even then there was snow still on the mountains. At Andong I was taken sick with typhus fever and was obliged to return home. It was some seven weeks before I had sufficiently recovered to start out again. Since then I have taken one trip east, south and west; besides spending two Sundays with other country groups.

"On my trip east through Mr. Adams' territory I was glad to find

that the group at Yung Chun, which had caused him so much anxiety and from which he had dropped several members, had been growing and that the secessionists were all returning to the fold. Also in the mountain villages of Kyeng Ju and Chung Do I came across several groups of three or four christians. One of these at Kyeng Ju, Corachon has grown to eight members. At Kyeng Ju city I baptized one of our first converts there, a doctor who had a fine grasp of the gospel. This group has now twenty members.

"On my last trip south to Chung Do, I met with the famine problem. This fertile valley I am told does not fail to yield a good crop once in twenty years, but everywhere this year the barley was diseased and even this was rendered a total loss by the hail storm a month before harvest. It swept the whole valley for a distance of fifteen miles in a belt a mile wide. At Pungkak they had during the winter, by straining every nerve, succeeded in building a very nice church. The leader, deacon and one other member had pledged themselves to raise fifty ryang. The leader sold some fields which he contributed; one member in tearing down an old wall came upon a buried crock containing considerable money from which he contributed.

"Our oldest christian in the province is this leader's mother, now past eighty. In former days she was supposed to be possessed of some power over evil spirits and by her incantations and dances, combined with some skill in the use of the Korean chim, (the Korean doctor's only surgical instrument), she had earned considerable money. A child in the neighborhood fell sick and this old woman was called upon to save its life. Instead of going as a sorceress this time she first

prayed and then went to see the child. The child recovered and the grateful parents sent around a small sum which also helped to build this church. When I asked for the leader I was told that he had taken the deeds of what fields he still owned and had gone out to try and realize some money on them to buy food with, the wife had taken the little child and gone to her parent's home, the old mother had gone to a rich man's house to beg, and the son and daughter-in-law later returned from gathering weeds upon which they were subsisting.

"I found other members of this group had done the same thing, some going to rich relatives, some to their former home and all very hard up. Despite all these outward adverse circumstances, fourteen communicants gathered around our Lord's table, four received baptism and seven were admitted as catechumens. All were happy in their new church home. One said it was surely the Lord's leading that had enabled them to get the building done before the hail storm came. This group has now seven baptized members and some twenty catechumens.

"At Hanchai, where we had baptized the first woman and first boy, I now had the great joy of baptizing the first two children. In this village for two years past the worship of spirits has been given up, yet two homes contain the only christians. The night I spent there those few christians went about the village and gathered some fifty people to whom we preached urging the claims of the gospel. In our report last year we mentioned the remarkable conversion of the leader's son, a Korean scholar and gambler, who beat his wife over and over again, but her only reply was, 'I weep not for myself but for you because you refuse my Lord.'

"3. Western Circuit. Under the care of Rev. H. M. Bruen.

"This circuit includes fourteen magistracies. Since July 1st 1902 Mr. Bruen reports having made nineteen trips to the country covering ninety-three days, a good many of these however being only over Sunday. In November he spent a week at Miryang assisting Mr. Sidebotham with a Bible class which he held there for the country Christians. He says of this class 'I enjoyed this glimpse of work in our Southern province very much. On January 7th I started on a twelve days trip among the three groups in Chun Do at one of which Pungkak, I spent six days holding a class similar to the one held in Miryang with Mr. Sidebotham. I mention this trip also because I had the great joy of baptising the first woman to be received into full membership in our province. Taking a clue from one of the characters in her husbands name we called her "Bright Star," hoping that as of old those who followed the star of Bethlehem found the Saviour, so many a poor woman in our province following this "bright star" might be led to the same Saviour. At the time of writing we are trying to secure the services of this woman as a Bible woman. Also on the same day I baptised the first boy in our province. A month later the winter Bible class for men assembled. Some thirty names were registered although all did not stay through the class. We had two divisions each holding two sessions daily, besides a popular evangelistic service each evening. Mr. Adams and I had each a period A.M. and P.M. with one division. Mr. Adams took those who had attended the former classes in topical studies and the new comers in the gospel of Luke and I took the new ones in topical studies and the older ones in 1st Corinthians. Mr. Barret had charge of the singing and one helper gave some instruction in

unmum. The evening sessions have been described before under the special evangelistic effort of city Christians. We allowed seven days for the men to get home and the women to get back. Thus a week later the women's class assembled, some fourteen gathering in. As at this juncture, Mr. Adams had to leave with his family for America we are not able to avail ourselves of his services or of that of Mrs. Adams as much as we had hoped. After a communion season in the city church Mr. Bruen and Mr. Barrett started on a trip north to Andong as reported by Mr. Barrett. After an illness of seven or eight weeks and a visit through Mr. Adams circuit I made a trip south to Chung Do, where I met the famine problem. This usually fertile valley had been swept for a distance of fifteen miles in a belt a mile wide clean of everything by a hail storm which occurred about a month before harvest. At Pungkak they had during the winter by straining every nerve succeeded in building a church. I found the leader's family in dire circumstances, all but the son and daughter-in-law having left to seek sustenance elsewhere and these were living upon weeds. Others of this group were in the same condition. Despite all these adverse circumstances fourteen communicants gathered around our Lord's table, four were baptized and seven were received as catechumens. All were happy in their new church home. This group has now seven baptized members and some twenty catechumens. At Hanchai where we had baptised the first woman and first boy I now had the joy of baptizing the first two children. It was at this group that occurred the remarkable conversion of the leader's son, reported last year, a Korean scholar and gambler who beat his wife over and over again, but her only reply was 'I weep not for myself but for you because you refuse my Lord.'

BRIGHT STAR

On a trip to the country in January, 1903, at the Hang Chai Church I baptized the first woman in the province to be received into full membership of our church. Her husband had already been baptized and she had passed the examination for church membership. I decided to baptize her then and there, since it might be several months before I could return.

At that time Korean women had no given names and were usually known as so-and-so's mother or grandmother. It had not occurred to me that this might present a difficulty until, at the appropriate time in the ceremony, I asked what her name was. "Name? I don't have a name," she answered. I turned to her husband and asked him the same question. He said, "What do you mean? Korean women don't have names." I told him she must have a name to be baptized. "You and your wife will have to choose a name." For a few minutes he was nonplussed. Then he said, "Pastor, you give her a name."

I prayed for guidance, for what did I know about choosing a name for this Korean woman? I then asked him what his name was. "Bright Source," he replied. "Well," I said, "we'll call your wife Bright Star (Myung Sung), using one of the meanings from your name." The man was shocked and indignant. He almost shouted, "Who ever heard of a woman having a name with the same meaning as a man's? There's no such custom!" I replied, "You are a Christian now. In God's sight your wife is as precious as you and deserves a name equal to yours." He looked at me in silence for a few moments and finally said, "Pastor, if you say so."

I therefore baptized her "Bright Star," with the hope that she might radiate the light of the Gospel into many hearts and lead them to Christ.

TYPHUS FEVER 1903.

After the Spring annual Women's Bible classes in 1903, Mr. Bruen and Mr. Barrett were delayed in starting their itineration. Mr. Bruen had been caring for a young man from the country who was very sick. As soon as possible they set out for the north and west circuits.

Upon nearing Andong they separated, Mr. Barrett continuing north. Mr. Bruen spent the night there and became very sick with severe headache and nausea.

The Korean companions sent to the officials in Andong asking for a sedan chair to be provided so he could be carried back to Taiku. The officials courteously provided a four-man chair and eight coolies to carry him. As it was necessary for him to sit cross-legged in a cramped position, each jolt would send a spasm of pain through his body. Forty miles of the trip of two days was an excruciating experience.

Mrs. Johnson wrote in her diary: "Dr. Johnson recognized the illness as typhus. After the eleventh day of fever, Wood believes he will pull through. He was delirious at times and constantly begged us not to let his wife near him because of exposure to the illness. The crisis finally passed and he fell asleep, but he was very weak for sometime."

During Mr. Bruen's convalescence his father-in-law, Mr. Scott, arrived unexpectedly in Fusan, and Dr. Johnson went down to escort him to Taiku.

BRUENSLAIR, TAIKU, KOREA
JUNE 14, 1903

Dear Dr. Ellinwood,

Sunday evening and a great day for our Taiku station. It has been communion Sunday and this A.M. I baptized ten people, four women, three boys and three children. Besides this, I received one by certificate and received three catechumens. Eighteen Christians gathered about the Lord's table. Of these I was particularly glad to baptize one boy, Yi Kapsungi, of whom you have heard me speak. I recalled the day that he followed me with my gun out into the country and I practiced Korean on him and at the same time tried to gain his interest in me by asking the names of all the flowers we ran across. He is one of our brightest Christians. Now I thank God. Last week I started with a horse for a week's trip in the country but after going three miles I had to turn back as the horse was no good. So that P.M. I hired a coolie and sent him off; Kim Chuho started the next A.M. early and I got finally started on my bike after three breakdowns with one peddle, about 11 o'clock. My wheel went all right and Chuho and the coolie and I arrived at our destination about twenty-six miles distant at the same time shortly before dark. We found the new church which had been built but the leader's family was gone. A month ago that section was visited by a hail storm which cut the crops off about six inches from the ground. The mother with a child had gone to her father's home. The old 80-year-old grandmother had gone out to try and raise some money for them, while the son and his wife (the son was the sick boy I nursed) came here, so some (from whom I very likely

got the typhus) had gone to the fields to dig some weeds for greens. They seemed to have nothing in the house. The next day we bought some rice for them and us, also that afternoon the father came home. We were busy all day with examinations for catechumens and church membership. The next day being Sunday, some 45 Christians gathered in and we celebrated the Lord's supper. I baptized four of them. Two were women who were received into the catechumenate. Fourteen Christians gathered at the Lord's table. On Sunday afternoon we studied Job's problem and sought to find what good might come to us from suffering. I am glad to say that it has been the means of strengthening their faith. Later I arranged to send the father with the leader of another group who is in similar hard straits on a preaching tour to help them tide over the hard time. At the same time to help me out in the double work I have since Mr. Adams' departure. The next day I crossed over the mountain where I baptized two children, the first in our province, the mother being the first Protestant woman baptized in our province whom I had given the prophetic baptismal name (for women have no other) of Bright Star. After supper the Christians made a round up of some 50 people squatting on mats, while from behind the fences appeared rows of heads. We preached to this crowd for an hour, and the next day visited a third group, where I baptized one man and received one catechumen. Thus, in the last few Sundays we have more than doubled our entire role of church members. The next day I left on my bike at 4:30 A.M. and rode 25 miles home. I met our catechumen women at the city church. Today I meet with the helpers to give them instructions, for Wednesday I start on a 15-day tour to the Western Circuit.

Yours sincerely,
H. M. Bruen

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"Pyeng Yang, Korea

"Sept. 21, 1903

"Dear Dr. Brown,

"We have finished our Annual Meeting and have begun on the Council* Meeting. This year was a very busy time for me, as I was the only senior clerical missionary from our station so that it was necessary for me to represent our station on a good many different Committees. Our meeting went through very nicely. The hardest part was the struggle for new workers. Mr. Hall, after seeing and hearing what came out on the floor of the mission, was so impressed that he arose and said, 'This makes me feel that I wish I had been here ten years ago.' I wish he might have attended two of the midnight sessions of the apportionment Committee. I pled hard for Taiku but was beaten in the Committee and on the floor though many were the expressions of sympathy.

For three Annual Meetings one single woman for Taiku has headed the requests sent home by this Mission for new workers. And now once more for the fourth time she heads the list to be forwarded to you. This was by a unanimous vote. Every year she has been placed here and every year when the reinforcements arrive on the field, some other station claims that special circumstances have arisen and . . . make it imperative that she should go elsewhere. Years ago we had Miss Chase from Fusan for a few months. Then three years ago Miss Nourse came to us and in a very short time built up quite a work among the women and girls, but alas! Mr. Welbon took her from us since then. Despite the fact that our work has trebled, no one has come to take her place and this year we would have

* (See note on last page of this letter).

been left womanless had not I chased around the world after one. By the return of Mr. and Mrs. Adams to America in March and the return of Dr. and Mrs. Johnson at this Annual Meeting we are left stripped, save for Mrs. Bruen. We have not only received no reinforcements but have had our numbers reduced this year by more than one half, from 7 to 3. I did not believe the Mission would leave us thus. Of course, they had to supply us with a physician--Dr. and Mrs. Null, whom we hope to have in a month. But that is all. The only woman in the station when we came to Meeting was Mrs. Bruen who has been here but one year and four months. Absolutely no one to do any work among the women. Mrs. Bruen has a class of little girls twice a week but, of course, the instruction given is very limited. In recognition of our needs the Mission voted to send Dr. Eva Field to Taiku for three months, this to include travel. We are grateful for this much. Mr. Moffett said he believed we should get someone this Fall. May the Lord honor his faith. . . . Mr. Adams may have paid you a visit and presented to you our needs. . . . I doubt if he knew of the departure of Dr. and Mrs. Johnson. I felt very much the responsibility of being left the senior clerical man in the station when Mr. Adams left, and now that the Johnsons have gone, I am left the senior member of the station. I feel that those who come to us now will take their conceptions of Mission work and life and privilege from my attitude, at least until they have an opportunity of visiting some of the other stations. But these circumstances are not of our choosing and surely as thy days thy strength shall be. At present Mrs. Bruen and Mrs. Null will be the only ladies in our station from January until October. We ought to have more. Fusan made a strong plea for a single woman this year but, of course, they have

Mrs. Irvin and Mrs. Sidebotham who are qualified to do some work among women, whereas at Taiku we have absolutely no one. Mrs. Bruen was obliged to go as far as Japan with her father who has been in very poor health since he came to us last April and therefore was returning to America. She hopes to return to Fusan October 3rd and go back with me soon to our home. Dr. Moffett has given me Mrs. Bruen's language exam papers and he has asked Mr. Sidebotham to give her her oral examination. You will notice among the requests for new property on the estimate sheets and by referring to the preferred list made out by the mission that No. 3 is a site and house for Mr. Barrett. As yet, he has no other house than the Korean one down in the city where we all took our apprenticeship. Since Mr. Adams left, Mr. Barrett has moved to the hill and has been living in his house. We hope very much that the small 2/3rd house appropriation asked for may be granted. Were you familiar with the history of past building operations in Taiku, you would appreciate that we need this money next Spring if anything is hoped to be accomplished the following Spring. This is due to the absence of any local timber market and the necessity of burning our own tile and brick. Also, I wish especially to call your attention to Item No. 3, Taiku Station site. With the advance of the railroad toward Taiku, prices are advancing and the Japs are coming in and buying up property. They have bought up already a great deal. . . It is the expectation of the Mission to make Taiku a large and well-equipped station such as Seoul or Pyeng Yang. We have the people and the territory and have located the plant upon that hypothesis. At present the Mission has no unoccupied ground. In fact not enough for her present

request repeated from last year for money for site for the women's guest room. The money for the building of a guest room was given to Mrs. Adams when she was in America three years ago. The Mission approved of building and the Board was asked to reapprove it and purchase the site. This has never been done. We held the women's class in Mr. Adams' study which he was able to vacate because he was packing at the time. This year we absolutely need it. It is to be put on a piece of ground below our gardens where it will serve as a women's guest room at all times and will meet our need for a meeting place for our women's classes. The ladies cannot go back and forth to the city church to teach at the different periods, so that the holding of the class has to be somewhere near our compound. Again, you will note that the request for a cistern for the house occupied by us is again, for the third time, repeated by the Mission. While Mr. Barrett is occupying Mr. Adams' house, we have been using his cistern and a well down in the city. When Mr. Adams comes back, the two families cannot use the one cistern. Also, a cistern for the hospital is being asked. It is a necessity for the hospital, and while the Chinamen were there, it was necessary to put it in if it was to be done at all. These Chinamen were brought down from Seoul to do the mason and plaster work. However, as the hospital appropriation was not sufficient to cover the cistern, Mr. Barrett, Dr. Johnson, and I clubbed together and advanced the price in order that the hospital might be completed ready for use. Both these amounts are small, and we hope may be granted.

"The Yen 500 for the additional station site we feel is particularly urgent. I need but call your attention to the tens of thousands of

Yen spent and requested for land elsewhere. Should we be able to purchase a tract of land, a hill just opposite our present site is situated not more than 200 yards away. We should be able to save thousands of Yen to the Board in the next few years. The Mission feels strongly the urgency of having this amount granted soon, and none stronger than Mr. Moffett. I trust you will not think it an impertinence if I say please do not "pigeon hole" this letter, but re-read it. So much for the present. Permit me to express the pleasure I have in having you take up the time with our Mission. With kind regards to all your coworkers and Miss Katherine.

"H.M.B."

*Presbyterian Council. The Australian, Canadian, Southern and Northern Presbyterian General Assemblies all had mission work in Korea. They had organized a "council" to which each mission sent delegates to confer about the needs and the problems of the Korea Presbyterian Missions to their various boards. In 1901 elders and helpers were invited to sit with the missionaries in the Central Council. They held double sessions in English and Korean. In 1907 the Koreans were given full membership with voting privileges.

January 1903. Theological instruction formally began in Pyeng Yang with a class of six students.

"Evangelistic Report of Taiku Station. 1902-1903.

"A. City Church.

"Until the first of March, this year, the city church was under the care of Mr. Adams. During the year he expressed considerable anxiety concerning its spiritual state. As we close up the records for the year however we find that we have, during the year just trebled our baptismal role, besides reporting the baptism of three children. Also it is interesting to note that while the whole number of baptized Christians in the province reported last year was twelve, we have received that number in the city church alone during this year. We are sorry to note however that our role of catechumens has not increased in the same proportion, having received but fifteen in the city church during the year. We have been keeping our roles clear and have dropped eight from the role of catechumens and suspended two more whose repentance seemed hopeful. The attendance at the regular Sunday services has averaged about ninety at the morning service, fifty at the after-noon service and about twenty at prayer-meeting. The latter figure however represents , men only, the women, girls and boys having other prayer-meeting hours. We have sought this year to develop the Christians by laying upon them a larger share of responsibility for the conducting of the Sunday services. The Sunday afternoon service has been organized into a congregational Sunday-school with six classes, two for men, two for boys, one for women and one for girls. We have opening and closing exercises together with a lesson review at the close. A normal class for teachers has been held Saturday evenings. In the morning service since Mr. Adams return to America we have had the church

leader conduct the Sunday morning service, Mr. Bruen alternating with one of the Korean helpers in preaching. One feature of the Wednesday night prayer-meeting has been the calling for reports of any preaching done during the week by anyone present. The catechumens have each led in turn.

"Special evangelistic efforts.

"At the annual fall fair we held meetings every night for ten days in our street chapel in the heart of the city and sold books by day. This is the means of sowing seed broadcast over not only this but many provinces. It also furnishes an excellent opportunity for personal testimony and work on the part of our city Christians who come early and hold a brief prayer-meeting before the doors are thrown open and the services begun.

"Another opportunity for personal work was furnished by the winter Bible class for country Christians. In the evenings popular public evangelistic services were held. These were to reach the unconverted and to secure their presence at the meeting. Our city Christians formed two bands which met and went out from the church with leaf tracts into different sections of the city giving these out with an invitation to attend the evening service, to anyone they should meet. Mr. Adams, Mr. Bruen and two helpers alternated in addressing the meeting. Mr. Adams gave some excellent chalk talks which were much appreciated. The church was well lighted and heated and was filled nearly every evening while the Bible class lasted.

"Also the visitation of groups of country Christians within sixty li has been kept up quite regularly by members of the city church.

"The work for boys this year has been largely in the hands of Mr. Barrett as the press of country work and later the care of the city church has occupied most of Mr. Bruen's time. As to the work among the boys Mr. Barrett reports as follows: 'The work among the boys which we reported last year has been continued during this year with varying degrees of success. After returning from the annual meeting last fall our whole work of Scriptural study was re-organized and our separate classes were thrown into a general Sabbath school. This change I think has had a beneficial effect on the boys work, giving more stability and perhaps adding more zest. It is interesting in the general review to hear a question which has been stumbled over by some old man taken up and answered quickly and corrected by some mite of a lad. The boys have continued to commit verses of Scripture to memory and some of them are now able to recite a number of verses from each book of the New Testament, pray the Lord's Prayer and give the ten Commandments. We had the pleasure at the last communion of receiving two of them into full communionship of the church. The evening prayer-meeting of the boys has not been as successful as last year. These meetings were originally suggested by the boys themselves and were conducted much on the plan of a Christian Endeavor Society. Each evening a boy led and all endeavored to take part. This proved an excellent institution for the development of the boys in Christian work and a few have become proficient leaders. This work however has required closer supervision than we have been able to give and it has suffered on that account.'

"In this connection a word about our church school. The school has now comfortable quarters at the church compound in rooms, the cost

of fitting up of which was half borne by the Koreans. The attendance has not been large at the most not enrolling more than fifteen and probably averaging seven or eight. The teacher while a good Christian and an excellent preacher has not given entire satisfaction. We have tried to model our course after Pyeng Yang's primary course. The school teacher has been given a course of instruction in geography and arithmetic and semi-monthly examination of both the teacher and pupils have been conducted by the missionary in charge and one of the helpers. The Korean examines in Chinese and the missionary in Bible, arithmetic and geography. Once a month the morning collection is devoted to the support of the school which is half self-supporting.

"Other Work.

"It has been our aim once in two weeks to meet our Koreans for instruction in singing, altho' sickness and absence in the country has interfered not a little. Mr. and Mrs. Bruen have met at their home those who came and have tried to make it somewhat of a social time as well.

"Church Council.

"Regular bi-monthly meetings of the church officers have been held with the pastor, when the church roll of attendance is gone over carefully and delinquents noted and looked up by the leader and, where deemed best, interviewed by the pastor. Also the contributions for all purposes are gone over and checked up to date and audited by the pastor and deacon.

"Helpers Class.

"A helpers class was started by Mr. Adams and several sessions

held before he left. Mr. Bruen has attempted to keep this up but his sickness and the difficulty in getting the helpers all in from the country at one time have made the meetings very irregular. Several meetings however have been held and some instruction given in Biblical geography and Homiletics. A few meetings with the women catechumens conducted by the pastor in charge have been held, at which the sacraments were discussed and discussion given. We have failed to have any similar classes among the men. This we feel has been a mistake and we are planning to rectify it.

"Women's Work.

"In regard to the women's work Mrs. Johnson reports as follows. 'The summing up of the years work includes the work under difficulties and of good results gained in spite of difficulties. Mrs. Adams after a spring and summer of invalidism, was so much better in the fall that she again took up the work. The Wednesday after-noon Bible class and women's prayer-meeting began the study of the parables. The meetings were marked by regularity of attendance, increasing knowledge of the Bible and enthusiasm. On Sunday the women met for a time before the morning service to study the catechism. The Sunday morning service has been well attended by women who carried their Bibles and hymn books and felt the service was theirs. On Sunday afternoon Mrs. Adams met the women for Bible study, and later this class became part of the Sunday-school. During the winter Mrs. Adams' health again failed and just before the winter Bible class assembled it was decided she must return home. This class assembled in February for instruction of country women. Fourteen women came, many of them carrying their children on

their backs. The teaching was done by Mr. Bruen and a Korean helper; Mrs. Adams and Mrs. Johnson took turns in leading the devotional meetings and Mrs. Johnson and Mrs. Bruen taught singing. Mr. Adams, though busy with packing, gave an hour's quiz daily during the latter part of the class. The women studied well and were enthusiastic in their work. Several evenings were spent socially with them in our homes. Since Mrs. Adams left for America work has been carried on by Mrs. Johnson, assisted by the Bible woman. Mrs. Johnson says in regard to the Wednesday class 'The teaching of this class is a delight, the women are so faithful in attendance and so eager to learn. A friend in America has supplied illustrated lesson charts on the Acts which we have been studying. These have proved very valuable for not only those who can read have something to fasten their attention, but those who cannot read study the lesson pictures faithfully and no detail of the Bible study is allowed to be passed by. The women have made considerable progress in reading. The lesson is read in turn, which privilege is jealously guarded, so that if one is careless enough to start on a second verse she is quickly stopped by the one next in turn and the verse is re-read by its rightful owner. In referring to one old Christian woman who has not learned to read, she says, "This faithful evangelistic has long tried to read but she is old and the characters will not stay in her mind." She has not the gift of knowledge but her sympathy for the many other women who, like herself, cannot read is indeed that "Greater Gift"--the mighty cord of love which draws them to Christ. Three years^{ago} when the class was begun it was necessary in order to secure an attendance to send around a messenger to each house on the morning of the class. This was found unnecessary after

awhile and was discontinued. Not long since I heard two faithful members soundly berating a third because she had been lax in attendance. Among the Christian women is a young woman sick of an internal disease which is slowly killing her. She was Dr. Johnson's first surgical patient in Korea and since that time has been a regular attendant at services and finally a candidate for baptism. The other day she slowly and painfully made her way to our house in order, as she said, to see me before she died. I read her a description of the new Jerusalem which probably she had never heard before as Revelation has been but recently translated. She repeated the words after me as I read them slowly so that nothing should escape her. When I came to the words "And there shall be no more pain", she wanted to hear that again, and again she repeated the comforting words after me. She looks forward to death with perfect calmness even with hope for she suffers much and she likes to talk of the life beyond as the hope of this life fades. This year we are thankful to report the admission into the church by baptism of the first women in the province, four from the Taiku city church and three from the country.'

". . . catechumens on several occasions and given them special instruction. The sum of one hundred gold was given some two or three years ago by friends in America for a women's sarang. Though the money is in hand the building very much needed the request for same approved by the mission, the Board has not approved it, consequently nothing as yet has been done. At the class the past winter, crowded and ill-suited accommodations were found in Mr. Adams gate quarters and an old guard house of Mr. Bruen's. While Mr. Adams study, fortunately vacated, furnished

the necessary place for meeting. We do not know what we shall do for accommodation the coming winter.

"The work among the girls has been conducted this year by Mrs. Bruen. It has consisted as before of work in sewing and in the teaching of Bible verses and hymns. Some of the girls have learned to read and all are most loyal and loving little members of the church in spirit at least, even tho' none have yet the knowledge necessary for admission therein. The great advance during the year has been the establishment of a Sunday-school class of these girls. Their singing is more lusty and more correct than that of their elders while in the questions put by the superintendent at the close of the lesson they show knowledge as well.

"Medical Work.

"Dr. Johnson reports as follows--'Work at the Taiku dispensary since last annual meeting has progressed much as during the year previous. Evangelistic services conducted by the physician have been held regularly and the evangelistic helper, Mr. Su, has worked and preached faithfully at all times in season and out of season. He is not a logical preacher but as a personal worker, agreeable, apt at illustration with that sense of humor so much appreciated by Koreans, tactful and zealous, he has not his equal in Kyeng Sang Do. Beside those who have come to the dispensary for treatment there have been many sight-seers as well as neighborhood idlers who have dropped in to visit. No matter how disinclined they are to hear, Mr. Su was always finding an opening to talk about the gospel without giving offense. We keep a list of the names of all who before leaving declare themselves Christians as well as

those who have become interested. These names are given to the missionary who is in charge of the district and referred to when Mr. Su or Su Suksa, the dispensary student assistant, when making itinerating trips to the country. During the last six months Dr. Johnson has been in such poor health that the dispensary, while kept open for the sale of books and as a preaching place, has not been opened for medical work to any extent. As in the past it has been found that the surgical work is the branch which has yielded the greater results. The news of one tumor or hair-lip disfigurement remedied travels further than fifty dangerous medical cases cured. As formerly, many surgical cases have been refused for absence of wards in which to keep them. One of the surprising features of the last six months has been that although the dispensary has been closed so much of the time the attendance that might naturally have been expected to fall to nothing was, a few days after his return, enough to keep him busy. There could be no more convincing evidence of the need of medical work here. Opportunity has been found by the physician for only one short itineration trip. Upon it many books were sold and cases treated. This spring and summer while the dispensary has been closed, Mr. Su, the helper, has been sent upon two long country trips and several short ones during which, besides preaching and selling books at the country markets, he visited all the groups of country Christians near his route. Upon one trip he was intrusted with the distribution of funds to Christians in that district where the famine pressed hardest. Su Suksa, one of the student assistants, has also traveled extensively with another Christian this Spring, visiting groups, preaching and book-selling. He is a young but earnest Christian and this country travel

has done much to increase his usefulness as an evangelistic helper in the dispensary.'

"Dr. Johnson refers in his report to the case of a young woman who two years ago came regularly to the dispensary for several weeks with chronic ear trouble. She was always accompanied by her father who first ridiculed the gospel as being applicable to the Koreans and especially to merchants to which class he belonged. He did not seem personally interested, however, and as his daughter could not remain long enough for a complete cure it was not expected he would be seen again. But the book he had taken home he read and a year after re-read and finally became awakened and is now a regular attendant at the services and an earnest Christian.

"B. Country Work.

"1. Eastern Circuit, in charge of Rev. J. E. Adams until March 1st 1903, when it was turned over to Rev. H. M. Bruen:

"Up to the time of Mr. Adams return to America he made five trips to the country, the longest being the one when he conducted Mr. Birkwall (the Bible Society agent) to Kang Wun Do, which trip occupied twenty seven days. As Mr. Birkwell was behind in his schedule it necessitated a rapid trip which neither allowed him to see nor Mr. Adams to do much in the way of visiting the markets and selling books such as we do in our pioneer itinerating.

"Shortly after his return a letter from the Yung Chun group threatening a break-up made it necessary to change his program and instead of going next to Andong to go immediately to Yung Chun. Here he

called together the members of the group which was one of our largest and asked each one individually if they intended to stick by the letter which they had written in which they stated that in consequence of Mr. Adams' determined refusal to help one of their number in a civil suit, they had decided to return to the ways of the world and did not care to be further visited by him. When the matter thus came to an issue all but two retreated from their position and professed themselves as intending to stand by the faith. The two dissenting were of course dropped from the catechumenate and the group reorganized. This prompt action not simply prevented the group from disintegrating but has produced a healthy growth. Mr. Bruen, upon a recent visit to this group found the dissenters repentant and has since readmitted one to the catechumenate.

This change of program however followed by heavy snow storms blocked the proposed visit to Andong, and it was not until the last of February that Mr. Bruen was able to reach Andong. . . .

In this eastern district Mr. Adams reports no baptisms but the reception of eight catechumens and three have been dropped. We now report in this eastern circuit seven meeting places on the Sabbath at four of which collections are taken; two baptized Christians; sixteen catechumens and one hundred and ten professed Christians. The three largest groups are at Yung Chun, Kyeng San and Kyeng Ju, where from twenty to thirty five meet on Sabbath. At the Kyeng San group they have just succeeded in buying a church building.

2. Northern Circuit. In charge of Rev. W. M. Barrett in association with Rev. J. E. Adams, till March 1st then with Rev. H. M.

Bruen.

'Mr. Barrett reports as follows--'After annual meeting Mr. Barrett took an extended trip to the north, going as far as the Yalu River, and visiting the work at Syun Chun and Pyeng Yang, returning the entire distance via Song Do, Seoul, Kong Ju to Taiku. He says of this trip "It was taken with the idea of studying the older work in the north and gaining ideas which would be useful to me in my future labors. I consider the trip a highly profitable one to me, giving me a broad view of the whole work, acquaintance with the older questions of mission policy and a hope for our newer work in the South that could be gained in no other way. This great work has been accomplished in twelve years . . . his servants only prove as faithful? My work this year has consisted of work among the boys in the local church; assisting in conducting the winter training class for men; acting as substitute pastor for the city church in the absence of Mr. Bruen and the care of the Northern circuit in association with Mr. Adams. Work among the boys has been previously reported. This circuit comprises the north part of Kyeng San Do, contains fourteen counties or in all about six thousand square miles. About a year ago Mr. Adams with his helper made a tour through this district and sold about two thousand volumes. This was the first visit of a foreign missionary. One other visit has been made by Mr. Adams' helper, but with these exceptions the territory has been uncultivated.' Mr. Barrett reports having made this spring three tours into this section. Upon the first trip he was accompanied by Mr. Bruen as far as Andong where the latter was taken sick with typhus fever and was obliged to return home. On this trip Mr. Barrett had the pleasure of receiving his

first catechumen, which was also the first one received in this territory. On the second trip he spent twenty three days, visited fifteen markets and eleven county seats, walked three hundred and twenty miles and sold seven hundred and fifty volumes. On this trip he met many who had heard the gospel the year before from Mr. Adams and purchased books. He says 'This broadcast seed-sowing is now the great need of this field. It should be continued far and wide with perserverance and we have every reason to believe that in a few years it will yield a good harvest.'

After returning from this trip we saw the evidence of what a little cultivation would do. A number of people came in from the visited territory, enquired more clearly the way of salvation, purchased more books and declared their intention to live a Christian life. A third trip of fifteen days was made in company with Mr. Adams helper. He found a man whom he had received as a catechumen doing well and interesting others. While there an interested man came over to see the missionary and learn more. He had read one book, and that very well, as his questions showed. When he left he refused to keep his necessary road money but invested it all in books. He said his eating did not matter but he wanted to get more of this knowledge. This man is a good scholar and will probably make a useful Christian. Mr. Barret sums up the work of the northern circuit as follows--Days spent in itinerating 50. Distance walked 700 miles. Books sold 1000 volumes. Catechumens received 1. Professing Christians 12. Villages where there are Christians 7. This coming year he hopes to have one or two colporteurs to help him in preaching and selling books in this territory."

ALICE ROOSEVELT'S VISIT

In 1905 Alice Roosevelt, the oldest daughter of President Theodore Roosevelt, and a party of senators took a trip to China. They also visited Korea where she was treated with all honors and respect that would be given to royalty. She was known as the "American princess" to the Koreans.

When they left Seoul, they traveled south by train. It was impossible to proceed beyond Taegu because of the flooding of the tracks. The party was taken to the mission compounds where they spent the night in the homes of the missionaries. Miss Roosevelt and her maid stayed in our home and a station supper (pot luck) was given. They all seemed to enjoy the dinner very much.

Mrs. Bruen had made a special cake. When the dessert was served and I took the first bite of the cake, I was horrified as it was too salty. I glanced at Mrs. Bruen's face and the same expression was there as she tasted it. Miss Roosevelt seemed to be enjoying it, but some of the other guests did not partake very heartily. As soon as possible Mrs. Bruen went to the kitchen to find out what had happened. She learned that the cook had placed a cup of salt near where Mrs. Bruen had been making the cake. She had, therefore, thought it was sugar and added it to the cake mixture. Miss Roosevelt was a good sport and even asked for a second serving.

The children of the missionaries were interested in the dog the

Empress Dowager of China had given Miss Roosevelt. Ben Adams showed her his dog. She asked him what the dog's name was. He replied, "Teddy." There was a deep silence and the incident was passed over without further remarks.

Miss Roosevelt had been very uncomfortable and distressed doubled up in the four-man chair that had carried her the previous day. (The term "four-man chair" means carried by four men with one passenger.) When it came time to go to the station and the Koreans were all gathered about again to see her off, she avoided the repetition by having her maid ride in the chair instead. She asked Edward Adams, the Adams's eldest son, to lead her and her escort through the back lanes to the station. Her party left without further incidents.

It has been said that Miss Roosevelt admired the dark colored frames of the glasses worn by the Korean gentlemen and introduced them into the United States.

Three days after Miss Roosevelt left, Mr. McFarland returned on September 8, 1905 with his wife Mary Stewart McFarland. Miss Christine Cameron, R.N., came with them.

RULES FOR MEMBERSHIP

In Korea, the rules for membership were:

1. At least six months as a catechumen:

- a. Give up ancestor worship.
- b. Attend worship services regularly.
- c. Learn to read the Bible.

2. Before baptism the applicant must have proved his commitment by bringing at least one person to Christ.

Of course an applicant must clean up his life, if necessary--no smoking, drinking, or gambling--regularize marriage relationship, if necessary. Prove that he has formed regular habits of daily Bible reading and family prayers. So learning to read was a basic requirement, even with old people who did not learn to read freely but they learned to read laboriously and to write their name in the phonetic. Of course, there were exceptions in the cases of some elderly persons.

"Taiku, Korea, Dec. 13, 1906.

DR. JOHNSON'S ITINERATING TRIP

"You may be interested in some notes I took during a trip in company with Rev. Henry M. Bruen to visit some of the Christian groups over which he has the oversight. They were located to the northwest of Taiku, Korea, some of them along the line of the recently completed Japanese railway which runs from Fusan via Seōul, to Wiju on the Yalu River; and as soon as the connection from there to Moukden is finished, will allow travelers to go without change from Fusan, Korea to Berlin and Paris. Mr. Bruen and I alighted after a two hours' ride in a car made at St. Charles, Mo., at the market town of Kim Chun.

"Almost the first thing we noticed was a new building being erected on the side of a hill at whose base the town lies. It was large and commodious, and the group of busy carpenters and the Korean Christian Church flag, a red cross on a white ground, fluttering above in the breeze, impressed us that the Christians here must have some energetic men among them. We soon met Mr. O, their leader. He is a man of sixty years, and was formerly a confirmed drunkard and gambler, who kept an inn and wine shop here. After his conversion, he turned his rather unusual energy into spreading the Gospel in Kim Chun. As we expected to spent the night at Ham San, five miles beyond Kim Chun, after meeting a few of the brethren here, we asked Mr. O to secure a horse for me to ride, Mr. Bruen having brought his bicycle. Mr. O did so, but was unable to hire a horse boy to lead it. It was late, and we must be going. 'Never mind,' said Mr. O. 'I am able to act as horse boy myself for five miles,' and with this he tightened up his long outer robe around him, cut a bamboo switch, and led

the pony up (by the bridle) for me to mount. Now the work of a horse boy in Korea is considered very demeaning and everybody laughs at them as low fellows; so that for a man of Mr. O's years, position and dignity to start to lead my pony, was a very striking proof of how he had changed since becoming a Christian, and of what he thought of the missionary.

"However, after going but a short distance we overtook my medical student, Sam Biggs, who had started ahead, and I requested him to relieve Mr. O.

"It was growing dusk by this time and Mr. O insisted upon accompanying us to look after our loads of books, bedding, provisions, etc.

"At 7 P.M. we reached Ham San and went directly to the church where a crowd of enthusiastic Christians soon gathered. When they learned our loads were behind us, they got their lanterns and half a dozen started out until they met our three men with Mr. O. They then shouldered the loads and brought them in themselves. Mr. Bruen tells me that this is a very common occurrence. After supper, church business began with inspection of the church records. Every group of country Christians, before their organization into a church, has at least two officers, a Yungsu or leader and a Chipsa or deacon. The leader keeps a record book in which every member's attendance is carefully noted; and whenever the missionary or his helper visits the church this book of church attendance shows them exactly who is, and who is not coming regularly. The deacon is treasurer, and keeps a set of books of the church finances. At Ham San the church records were satisfactory and after a short prayer meeting, we retired to our folding canvas cots. After morning service next day, those desiring to enter the church were examined, and four baptized. Then a short Bible study and we bade them good-by and started for the next Christian

group at O Sung. Our four loads were carried by Christian coolies, and were it not for them we would be unable to travel among these mountain groups, so far from the beaten roads. I asked a young fellow named E-- who was carrying my heavy boxes, 'How does this happen, you are not a regular carrying coolie, won't your strength give out?' 'Well,' he replied, 'There was no other coolie to be found, and the Moksa's (preacher's) load must go. What else was it possible to do?' We went over the steepest kind of a mountain pass before we reached O Sung, but young Mr. E-- never flagged, though he sweat and panted hard. Along the road, an old man ran out with his son, about twenty years of age. He bowed low and said, 'Have you come in peace?' 'Yes.' 'Come then into my home and rest awhile, for I am a Christian.' 'No, it is not possible for we are in a hurry.' 'Well I know you are in a hurry, but you must at least look at my boy's leg.' We all sat down by the roadside, and the son exposed a large ulcer on the thigh, surrounded by a dozen round scars, each the size of a quarter. A year ago he observed a spot as large as a ten-cents piece, without feeling when touched. They immediately decided it was leprosy and went to a Korean doctor who gave the usual advice and cut it and the surrounding tissues out clean, leaving a good sized hole. Then to make sure of the complete extirpation of the disease, they, at various times during the following months, applied the 'sook,' a cone of sulphur and dried leaves, which when burned leaves a deep round ulcer. These ulcers in healing had left the dozen round scars. The Koreans have so great a dread of leprosy that they frequently excise the most innocent scars because sensation is not perfect in scar tissue.

"I said therefore to the young man, 'First get your ulcer completely healed, and then we will try to determine whether or not you

really have leprosy.'

"At O Sung I assisted Mr. Bruen in examining some of the applicants. These are some of the questions that were asked those desiring baptism and admission to the church: 'How do you know your past sins are forgiven? If you are a believer in Jesus, why will he not keep you from sin in the future? What will you do if you sin in the future? What is the office of the Holy Spirit? Is it possible for a man sitting absolutely quiet and alone in his room to sin? If so, how? Mention some of the prominent parables of Christ. What were some of His most remarkable works?' This examination for baptism is thorough. In addition, each applicant is expected to be able to repeat the Lord's prayer, the Apostles' Creed, the Ten Commandments, and the books of the New Testament in order. He is also required to read six important tracts bearing upon the great principles enunciated by Jesus.

"If a man has been a Christian and church attendant for some time, but none of his family have yet begun to attend, his baptism is usually delayed. This is because a Christian who is really in earnest, almost invariably succeeds in winning over some of his relatives. I asked one young man at O Sung about his family. 'Yes,' he replied, 'My father is a Christian but he thinks that I can "do," (practice) the religion and attend church for us both.' I requested him to enlighten his father on this. In a neighboring house to the church was a man of thirty-eight years, who six months before, had lost the use of his feet. The paralysis had crept up gradually involving legs, body and arms in succession, until now he was beginning to lose his voice and was absolutely helpless--a very interesting case medically. I prescribed, and made arrangements to keep track of him. There were a great many sick here. We went over another

steep mountain from here to O-ga-re. It was hard work to push Mr. Bruen's wheel over, but he finds it so useful in drawing a crowd to preach to that he rarely leaves it behind. Wherever there is a level space, his riding brings a great crowd of men and boys who leave their work and run across the rice fields, sometimes a quarter of a mile, to intercept. They remain quiet and attentive usually while the Gospel is explained, and some leaflet tracts distributed. The group of Christians at O-ga-re were not doing well. The main trouble was lack of Sabbath observance. This is a vital point in a Christian's life in Korea. I might almost say 'If a Korean observes Sunday, he is a Christian. If he does not, he is not . . .'. There is no half way point. The lines are drawn hard and fast. Upon examination of the deacon's accounts here, everything was found correct but the record book of church attendance was missing. We surmised it had been lost purposely, because it showed so many absences. The church leader explained that some of the men had to work on Sunday, because it had been a very busy rice harvest; the women because when they began drawing and wrapping their skeins of silk, they could not leave the work unfinished over Sunday but must complete it. This was a silk-making district and as the Christian women were few, they necessarily associated with their heathen neighbors in the work, and the latter were unwilling to stop for Sunday.

"Lack of Sabbath observance at O-ga-re was followed, as it always is, by a general slackness in the Christian life of the community, and more there were ready for baptism. One of the boys there, during the examination in answer to the question 'What ought you to do after you have done wrong?' said, 'I ought to go and kneel in front of the flag pole and sing and pray.' The flag pole, and flag flying in front of every little

church, is always in evidence; and Mr. Bruen says that similar remarks at one or two other places have made him doubt its usefulness. Three services were held at O-ga-re, and the keeping of the Sabbath was the main theme at each. One of the promising believers there could not be baptized because he had two wives.

"At O-ga-re we left the beautiful hills and went along the valley six miles to War-a-kol. It is composed of two settlements at a little distance from each other. In one of them, where the church stands, every house but one is Christian. It was pleasant to have a big crowd of boys rush out to meet ^{us} all enthusiasm and delight at having a visit from 'Poo Moksas, 'Poo the shepherd' as they call Mr. Bruen. The church is a new and commodious one sixty-six feet in length, and I must remind you that every group of Christians I visited has a church building put up with their own money. They hardly think of asking the missionary to help them build. The first thing that every little group of Christians thinks of is the erection of a church. That night I taught the boys, girls and young men some new songs, and it was surprising how quickly they learned. Next morning a horse was brought for me to mount and visit a sick Christian woman in another village. I found her very ill, and as she and her husband with one friend were the only Christians in that village, and enduring persecution from the other villagers on that account, I did everything I could for her. Back to War-a-Kol again where I found a great crowd of half-maimed and blind waiting for treatment. After seeing these, we went to Sun Sau where the leader is a young man of excellent family. His mother, a well-dressed woman with a most attractive, intelligent face, was one of the first to greet us with 'Have you come in peace?' She is an earnest worker and spends considerable time visiting among the women of

the other nearby groups, preaching and teaching. We slept in the church at Sun Sau, as we did everywhere when there was an established group of Christians and the clean, commodious room was a great contrast to the dirty inns, too often alive with insects where we were obliged to lodge a few years ago. Young Mr. No, the leader of Sun Sau, has a brother eighteen years old, for whom the parents are anxious to arrange a marriage. Immediately the question was raised, should he marry a Christian or a heathen girl? No suitable Christian girl could be found but a most desirable match could be arranged in a heathen family. The young man was an applicant for baptism. 'Would the Moksa baptize him and at the same time sanction his marriage to the heathen girl?' This is one of the difficult questions that do not trouble the Pastor of a church in America. In this case, the young man's parents were urged to find a Christian girl, and his baptism was deferred. On the road from Sun Sau to Pyun Chon, I said to the evangelist who traveled with us, 'Mr. Kim are your parents Christians?' 'Oh yes,' he replied, 'My whole house keeps the Sabbath.' Mr. Kim's home is at Pyung Chon, and we spent the Sabbath with the flourishing church there. About twenty boys, between eight and eighteen years, gathered Saturday night to learn some new hymns. They were bright, quick, intelligent boys, and full of promise. Sunday morning they marched into church early, each one carrying his brass dinner bowl full of rice, with his brass spoon suspended above it in the meshes of his carrying net. Some of the men and women also brought their mid-day meal. This was necessary, as they lived at a distance; and the Sunday School began at 2 P.M. After dinner and Sunday School, the boys had athletics in the wide yard before the church. Here, as at other groups, there was a horizontal bar, and it was surprising to see these boys and young men doing the same feats that boys at home do

in school and college. My assistant, who knows the manual of Military drill, put them through various maneuvers. After supper we had another service, largely of song. The Christians are so fond of singing, that they sometimes want to buy a song book before a Bible. I saw a large number of patients among them several lepers, two of whom were Christians. From Pyung Chon to Moropsil the road was across a wide river plain, on which great flocks of wild ducks and geese were feeding. Unfortunately, I did not have my shot gun with me. We passed within sight of a village where lives a very wealthy Korean, Mr. Pak by name. Within the past few years, his house has been invaded three times by bands of robbers who took possession of everything and remained until they were given large sums of money. As the Koreans are not allowed by the Government to keep guns, for fear of insurrection, they are quite at the mercy of robbers at all times; and living in a mountainous country, inaccessible except by means of foot paths, for there are no roads or wheeled vehicles, it is extremely difficult for most localities to communicate with, and get the assistance of soldiers from Taiku or other provincial capitols. Recently at the large market town of Chun Sun, a band of fifteen robbers marched into the crowded market place and established themselves in comfort at one of the large inns, eating, drinking and gambling as they pleased, seizing openly whatever took their fancy. They remained several days in complete possession of the town, and decamped only in time to escape the soldiers of whose coming they were well informed. Moropsil church was being enlarged to accommodate its growing congregation. The average Sunday morning attendance is probably one hundred and seventy, and this in a little village where the first Christian believed only within five years. (Mr. Kim Cha Soo) The native helper is supported entirely by this and three other

neighboring groups of Christians. I was entertained at his home, and during the afternoon saw and prescribed for a large number of patients.

"A walk of five miles from Moropsil again brought us to the railroad, and we returned by train to Taiku, having spent ten days with seven different groups of Christians, numbering in all about seven hundred and fifty.

"As it was but five years ago that there was not a single believer in the whole region, I felt often during the trip and still feel that 'truly this is the Lord's work and it is wonderful in our eyes.'

(Typed) "Woodbridge O. Johnson, M.D."

"PERSONAL REPORT OF H. M. BRUEN, 1905-1906.

"The year, while one of continual, substantial and gratifying progress, has also been one of anxiety in shepherding the flock.

"Returning from the Annual Meeting I went at once to the country, only coming home to redress and restock and refresh myself in the bosom of my family. For months four of the larger groups had been looking forward to the services of Kim Chai Su, the Adams' old helper, who came with him when he first came to Taiku. For fifteen years a sufferer from a running abscess in the chest, he was anxious to have an operation and this was performed in the Severance Memorial Hospital, but no permanent gain resulted, the disease being too deeply rooted near the heart. All this occupied time and it was not until Spring that he finally moved to the country and took up his work being supported entirely by five groups. The Sung Ju circuit hitherto under the care of Kim Ho Chuni being too large, the services of Elfung Wha were secured and the circuit divided, giving the latter most of the Sung Ju and the Chirai group, while Kim Ho Chuni confined his efforts to the Southern counties, his home, and looks forward after the next Annual Meeting to being turned over to the McFarlands, with the counties of Taiku, Chungdo, Korung, and Hung Pung.

"When I was called in by the opening of the long class or Bible Institute I had still some six or more groups to be visited. With a little help on Saturdays and Mondays I was able to run out over Sundays during the class. I was thus able to complete the Fall circuit of my group.

"Following immediately upon this was the Women's Class during

which I stayed home and minded the baby and ran the house in order that Mrs. Bruen might be free in mind as well as in hand to help in the class.

"Then came the Men's Winter Class in which I had a part with the rest. Then again a break was made for the country.

"By this time the Sun San Circuit had spread its borders so that notwithstanding the relief given by the taking over of five groups by Kim Chai Su, our native support, it was impossible for ... and Sung Ku to make the rounds, and moreover the five groups spoken of had cut the circuit practically in two. I therefore put on Kim Mun Il whom I had previously employed for a short time as a colporteur, and whom Mr. Barret had used a little as a helper.

"Never having been able to secure the services of a single woman at Taiku until she became a full hand at the work, the Western Circuit had never been visited, save some of the groups once by Dr. Field, and here and there a Sunday spent by some of the married ladies. For years they had been looking for a visit. In April, therefore, Miss Cameron, Mrs. Bruen and myself arranged to hold a class at Songnai, having one of the most commodious Church and School buildings and private sarang; as well as being a quiet country village, it was well adapted to the holding of a country class. Notices of invitation were sent out by the Songnai Church to twenty churches.

"On the day appointed we arrived, having covered ninety li by rail and thirty by chair and 'bike,' and were soon comfortably installed in a gentleman's sarang of two rooms adjoining and a porch, with the kitchen in a separate enclosure from the family's living quarters.

"The class was enrolled in two divisions, placing those who could

not read in the lowest division. Altogether one hundred and one representing fourteen churches were enrolled, about two-thirds forming the lower and one-third the higher division; the helper assisted. The afternoon singing led by Miss Cameron and the evening conferences conducted by the ladies were largely attended. The Conference especially, being on the 'Proper Care of the Body,' in the preparation of which some notes in English given by Mrs. Null were used as a basis, developed considerable interest to teachers and taught alike.

'MEN'S CLASSES.

"A few days later in response to invitations sent out to some twenty five churches by the Sun San Upnai Church, one hundred and ten people gathered for a few days class. These represented about twenty groups. Here the old helper, Kim Chai Su, and I each took full work, while helper E. Sung Ku and Kim Mun Il each assisted. At three o'clock every afternoon we held conferences on such subjects as Marriage, Sabbath observance, Helper support, Schools establishment and Ruling of the Church. Out of the discussions we formed rules and regulations which we are sure will do much both to give unity and to avoid many irregular practices in newly forming groups. A copy of these was made and may now be found posted in every church where every newcomer at once learns the church's position on these vital questions.

"With but a few day's interval this was followed by a similar class in Sung Ju Upnai where as before helper Kim Chai Su and I took the major parts, Kim Ho Chim and E. Yung Wha taking the places of E. Sung Ku and Kim Mun Il. This class was not so largely attended nor so representative, some sixty five being enrolled from twelve churches. The class

was conducted on the same lines as the former. The conferences aiming to take the place of what we have long felt a very great need of, i.e., a class for leaders and deacons.

"These two classes covered all but three Southern and three or four Northern groups. From this time on I itinerated until July 1st, when I was obliged to return for the helper's class, including helpers and colporteurs of the Taiku and Fusan stations. I regret to say that though I stayed as nearly continuously as possible on the round I failed to reach six groups, one numbering over one hundred in regular attendance. Of course these will have to be visited the first thing in the Fall.

"COUNTRY WORK PROBLEMS.

"Greatest among these have been the consolidation of groups which have sprung up within twenty li of each other. I have had four such consolidating problems on my hands.

"First was the proposition of consolidating Moropsil, Tongmi, and Tai Pyeng Dong, within about ten li of each other. The situation demanded something done because of the bad work of the leader of the Taigim group which he got into by running the church needlessly into debt. He was first disciplined and then excommunicated. For months the old helper now living at Moropsil strove together with me to bring about a union at a central point, which would have made a church mustering at least three hundred in attendance. However the Tai Pyeng Dong group balked and backed and kicked and finally stood immovable so I dissolved the two groups and told them to gather at the parent church, Moropsil until a more central church could be built. I am happy to say that a few days

before leaving for Japan a church building was bought as the desired central place, Yang Mok, which is a market town of considerable size situated in the midst of a ten mile plain and there is also a R.R. station there. Some seventy gathered at the first meeting and things look very hopeful.

"A second consolidation plan has been the uniting into one group the Sadong, Sung Ju and Upnai groups, the former being scarcely five li from the Upnai, but having been started some years before work in the Upnai began. The Sadong church has been sold and the union effected although not without some difficulty.

"A third consolidation has been the union of Sung Ju, Yu Sung, Magusil and Tongani. The latter two being outgrowths of the former and but ten li distant. I objected to this disunion by letter and special messages to my helpers but to no avail until a recent visit when word was sent to report at the Yu Sung Cli. In response most of the catechumens came; the self-appointed treasurer's accounts were audited and the building ordered sold and the catechumens all agreed to attend the parent church. He is an earnest preacher but had not learned that while 'Apollos and Paul may preach it is God who giveth the increase.'

"A fourth consolidation had been an attempt to unite three groups in Sang Ju. First I had to persuade one, but seven li from the Upnai, to agree that when a church in the Upnai shall be started to unite with them in the Upnai church. When first I visited them I found them with the walls of a large building practically all up, while others were bringing in timber and straw for roofing. The people having the real root of the matter in them agreed to this. Ten li distant however,

I found another small group started with church building, and ten li further, still another also with Church building, while ten li still further was a recognised group forty li from the Upnai. I called together these two middle groups and after agreeing upon a central point, appointed a committee from the two to sell the present buildings and build a new central church at the point agreed upon. As this Sang Ju plain is populous the place agreed upon is just the place for a church and twenti li equally distant from the Upnai and the Kim Kei group. I am sorry to say that at last reports they were building at a different place from the one agreed upon and I was obliged to write ordering them to desist.

"Thus you will see that the establishment of strong central churches in proper locations has been an anxious problem.

"During the year groups have been established in three new counties, Konjung, Chirai, and Sang Ju, and a visit taken to Mun Kyeng and Ham Chang, where a beginning has been made. These two now are the only two counties under my charge where there is not an established group.

"In this connection another problem has been the combatting of false prophets in the Northwestern counties. Two came down representing that they were F. S. Miller's colporteurs, and one representing himself to be Mr. E. Rex Sharp's helper. Upon investigation the first two were found to be excommunicated members of Mr. Miller's church, and the other, while apparently a recognised leader seems to have been unknown as to character. These all sat as judges, accepting bribes, seizing, beating and robbing, and at the same time planting flag poles and appointing local leaders at will, largely from among merchants. The latter also

collected monies for salary, Church papers, eggs 'for the Moksa," etc.

"SCHOOL PROBLEM.

"The demand on the part of our Christian Young Men for academical instruction was recognised and in a measure met by the Bible Institute for two years. With the growth of the Church and the increase in the number of our primary schools, an increase of from six to twenty-six in the Western circuit, has come a demand for advanced education that could no longer be met by the Bible Institute, and therefore this Spring we were forced to start some academical instruction.

"The former governor, for reasons that are not altogether clear, tried to force schools upon the people, and to that end, or possibly it was an end in itself, levied and forcibly collected large sums of money. This meant the closing of our parish schools, if in addition to the support of them they must pay the new school tax. The matter was laid before the Governor who agreed to our proposal that while Christians should pay in the same proportion as non-christians, a point we insisted upon, yet when there was a christian school which commended itself to him the tax from the christians now supporting the school should be turned back to the christian school. To this the Governor assented but afterwards retracted without a word to us as to his grounds, and issued counter orders to all the magistrates to seize and collect the new school tax from the christians and use it for the Government school. Thus it turned out that upon presenting the Governor's orders relieving them from the double tax, they were seized, beaten, jailed, and bled. Encouraged by this attitude on the part of the higher officials the underlings and runners have used this as a pretext to rob, beat, and to heap all

all manner of indignity upon the Christians. The next step was to seize boys already in attendance in the Christian school and compel them to attend the Government school--in some cases before the latter was established. In one case the parents refusing were seized and beaten. It has therefore been a time of severe testing for our Christians, and will doubtless develop more individuality and independence, as the result of their struggles, while sifting out the chaff.

PROGRESS AS INDICATED BY COMPARATIVE TABLE		
FOR WESTERN CIRCUIT	LAST YEAR	THIS YEAR
Adherents	1,200	2,600
No. of Groups	26	36
No. Church Buildings ...	25	43
No. Schools	3	26
No. Communicants	54	124
No. Catechumens	504	931
Helpers Support	Y 10.00	Y 314.00
Total Native Contribution	Y592.14	Y5,995.05

"It may be noted from the above Comparative Table that the adherents have more than doubled; that the number of the buildings has almost doubled; that the primary schools have grown from three to twenty-six, and the scholars from about twenty to one hundred and sixty-three; that the communicants have more than trebled, receiving this year more than total reported on the roll last year: likewise the catechumens have almost doubled, the number received during the year more than equalling

the total reported on the rolls last year. While the native contributions have jumped from 600.00 to 6000.00 yen This fact is one of the most encouraging as it shows the Church rapidly developing into self-support. During the year the support of two helpers has been entirely undertaken by the Native Church in this Circuit."

'Taiku, Korea, 5/3/06

'My dear Dr. Brown,

"Dr. Null has informed you of the pulling down of the hospital. We hoped against hope and tried over and over again to patch it so that it might not be necessary to take it down, and it was only after the unanimous and unequivocal decision of the most experienced men in the Mission that we were obliged to take this lamentable step. It falls to me to recall to you the circumstances existing at the time of construction of the building. The hospital building was erected in the spring and summer of the year 1903. Dr. Johnson had made a brave struggle to recover his health by a trip to Japan from which he returned, tho' still very weak. Later his father and sister came out and he took a trip to China, returning apparently improved, tho' that terrible battle with death, in which some five times his life seemed to hang in the balance, had wrought such havoc that in the fall of that year 1903 he was obliged to return to America. With the funds for which he had waited so long at last on hand for the hospital and with the inevitable return to America ahead of him, he spent that spring and summer in overseeing the construction of the hospital. This was the year of Mr. Adams' furlough in America, which left me in charge of all of Mr. Adams' work beside my own. I do not wish to try to avoid my share of blame, for I was appointed with Dr. Johnson on the Building Committee but having Mr. Adams' work it was impossible for me to do more than go over accounts with Dr. Johnson a few times and give what counsel a few days at home now and then made possible. In the third place Mr. G-- drew the

plans including timber specifications. The station corresponded with Mr. G-- and tried to get him to come to Taiku and superintend the building of the hospital. At that time we were without R.R. connections and he said he could not leave the building operations in Seoul. This failing, Dr. Johnson made a contract with the Japanese contractor in Fusan, who had furnished the roof and floor timbering, to come up and frame the timber. The Jap replied that he had his hands full in Fusan but he contracted to send up a first-class head carpenter in his place to superintend it. The timber came but no Jap and finally in reply to a telegram and letter he said that the Jap he agreed to send was sick and it was impossible to secure another. After trying in vain to secure some Jap here who could at least make out the Japanese hieroglyphics on the timbers and with the rainy season coming on and the walls up and the Chinamen who had come overland from Seoul to lay the foundation, brick walls, and do the plastering, waiting till the building was under a roof to complete their work it was imperative that the roof be put on without further delay. Dr. Johnson tried therefore to make the best out of a poor job and set to work with Korean carpenters to put together foreign trusses marked in Japanese hieroglyphics. After days of matching and experimenting the roof was put on and the Chinamen completed their work. In the fourth place as the result of a great deal of protest on the part of the mission in regard to the expensiveness of hospitals Dr. Johnson felt obliged to reduce the cost of materials to a minimum, which accounts for the cheap finishings, the repairs on which have cost more than the initial cost of first class goods. Broken in health at the beginning, struggling thro' the summer with all of the above noted

circumstances, Dr. Johnson was obliged to leave the building as yet unfinished and return to America. Thereafter, Mr. Barrett oversaw the finishing of the work and Dr. Null has spent a great deal of time in making the hospital ready to receive patients.

"(March 1907)

"Dear Dr. Brown,

"Reports had been reaching us of the great revival in Pyeng Yang, revival from the bottom up, from the inside out. In a few days we were to begin our Winter's Bible Class and having a great desire that we too might have some of the manifestations of God's Spirit that they were having at Pyeng Yang. With this in mind we gathered for prayer daily. The class began and soon there were some three to four hundred enrolled and they studied well but there was no specific manifestation of grief over sin such as there has been at Pyeng Yang where men threw themselves upon the floor and writhed in agony as the Spirit convinced them of sin, and as they strove to get strength to confess the sins that had been hid, some of them for years without being confessed. Though we still gathered daily for prayer no such manifestation was present with us. The class was not half over and now we met also daily, that is the teachers, for further prayer that the class might not close without some manifestation of the Spirit's presence. One morning we all by appointment turned up at the morning prayers with the Koreans. There seemed to be a new earnestness but that was all. That evening after a few opening remarks and a song all bowed in prayer and several led in prayer but they were just the same old prayers in the same rather formal manner. As one of the prayers closed, the leader called a halt with: 'See here, brethren this is not what we are after, if anyone feels a great burden for his sin that he can't keep still let him pray but let others keep silence.' When we again knelt in prayer there were several very earnest prayers for forgiveness and sometimes several praying at the same time, and now and then some confession was made in the prayers. It soon became evident that there were a great many who wished

to unburden their hearts but were constantly shut off by some one else's starting first. After a verse of another hymn, the leader said that any who felt constrained to pray need not listen to others or think about others but to pray as they might feel led. Immediately upon this announcement the whole meeting just burst into prayer, and yet there was no confusion, although perhaps there were some hundred or two all praying audibly at once. Such earnest praying I never listened to. Here and there sobs and crying could be heard. Presently I heard a man near me crying out for strength to confess his sin. After a great struggle he got to his feet and begged to be heard. He confessed to having stolen some money at the Bible Institute two years ago. Thereupon one after another rose and confessed their sins in broken syllables. This was the breaking of the ice and from this day forward there were similar manifestations and following confession of sin there have been many instances of restitution. A helper called on me to say that he thought there was a book account that had never been settled; an old boy of mine came saying he had borrowed a yen from me in Seoul several years ago promising to pay me back when we returned to Taiku but that he had never done so and he was very much ashamed to return it. To my surprise he insisted upon returning Yen 1.60, the sixty sen being interest. When I demurred he said that it was all too little and his mind would not be at peace if he did not return it with interest. So I was obliged to accept it. The other houses all had similar experiences, most of them being matters entirely unknown to their employer. The class has now closed and the country people have scattered to their homes, there to straighten up old accounts and start with a clear conscience and clear ledger. On Wednesday at the regular prayer meeting it was decided to continue the services in the city church and the Holy

Spirit is doing His cleansing work here too.

"It must be confessed that when the reports of the work in Pyeng Yang reached us we did not know exactly what to make of it, that is of the great agony of sin that made strong men weep and agonize in prayer. And further the extraordinary way of all engaging in audible prayer at once seemed like such a perversion of the proper decorum to be observed in church that it was hardly to be desired or encouraged. But at the same time we prayed that we might not let our ideas of conventionality hinder the work and leading of the Spirit.

"Another thing that did not commend itself altogether to us was the way in which so many people were reported to get up and confess all sorts of private sins in public. Of course we realized that might be and doubtless was the case where leaders and officers sinned in a public way and should confess in the same way. One evening a young man arose and said, 'I have committed a great sin and my wife and I have been praying about it and I must confess it. When I was a cook in Mr. McFarland's house I went to market to buy eggs. The bill was nyang 1.10 (about ten cents gold). I received this amount from the "moksa" and upon giving it to the egg merchant he said the bill was only nyang 1.00 (a very remarkable thing to do). I therefore had ten cash left. This I put in my pocket intending to return it to the "moksa" but time slipped by and tonight I realize that I have committed a great sin and will return double the amount, .20 cash tomorrow morning!' Now I confess that despite the desperate earnestness of the speaker this made me smile and I thought to myself, now that was a sin which should have been confessed privately. And so it was but nevertheless after some thought on these two matters I have come to the conclusion that in regard to the simultaneous audible prayer, it was not like the

formal audible prayer in public service, where it is leading in prayer for others to follow but simply each man praying for himself but audibly because of the intense earnestness which made impossible to keep quiet, just as we all when in dead earnest often find ourselves praying audibly in our private prayer. It was not public prayer but an agonized private prayer. The confessions were largely the same, not meant for the public ear but in the soul's agony for his sin he could no longer keep back his confession. Further, both of these unusual manifestations were used of God to help others. The earnest pleading of a friend next stirred the soul of the yet unrepentant, while the confession of what we might call a trifling sin, uncovered a multitude of sins in the minds of others that they had not included within the pale of sin. As the result of this cleansing we look for a great awakening among the unconverted. God surely will work if fit instruments are ready to His hand. That is but the beginning. Let us pray most earnestly that these who are having the great battle of their lives may come off victorious, that restoration may follow confession, that no door may be left locked with its skeleton of sin, that those who have now gone to their homes in the province may be God's instruments to cleanse every one of our country churches, and that all the cleansed may offer themselves to God for service, that none may rest on past experience but seek daily that infilling which in its overflowing may keep the heart free from sin and may be in truth a great river flooding all before its irresistible force. Pray for us.

"Yours sincerely,

(Signed) Henry M. Bruen."



Taiku Station picture, June 1907, after the Johnsons had returned from furlough, and just before the Bruens had left. *et. to left.*

Mr. Walter Erdman, Martha Scott Bruen, Mr. E. F. McFarland, Nan Bruen, Dr. Woodbridge Johnson, Ruth Johnson, Mrs. Edith Johnson, Mary Parker Johnson, Mrs. Annie Baird Adams, Dorothy Adams, Edward Adams, Benjamin Adams, Christine Cameron, Newton Johnson, H. M. Bruen.

EXCERPT FROM LETTER TO DR. BROWN DATED MAY 24, 1907
FROM TAIKU, KOREA

In Taiku the revival of 1907 was described by one of the missionaries as follows:

". . . The matter of confessions here has caused you (and some of us here, before the Awakening came here) a little apprehension. It is due almost entirely to the fact that sufficient emphasis has not been laid on the point that the more grievous sins confessed were in a great majority of cases sins committed before the sinner had believed, certainly before they had been baptized. They were sins to the guilt and heinousness of which these new Christians had only just awakened and the awfulness of the sudden realization, under the power of the Spirit, simply overwhelmed them. I prefer to emphasize the fact that this manifestation in Korea has not been a "revival" of those who have known better but have been living in apathy and indifference, but rather has it been an awakening to the spiritual realities and to a proper estimate of moral values in God's sight. It is the strongest possible evidence not of evil within the Church but of a healthy growth suddenly hastened and manifested by the unusual working of the Spirit. It is easy to understand how the whole thing can be misinterpreted and misunderstood especially by the outside world who have no proper spiritual standards by which to judge such a thing, and we must be careful to give proper explanations. At very worst, however, no one who has been present at such scenes as we have been through even here in Taiku would have the audacity to attempt very much suppression of what was evidently far beyond our comprehension or control.

So far as the moral effect is concerned I might mention that in these special meetings the men and women met in different places and did not hear one another's confessions except on one or two occasions."

THE ORGANIZATION OF THE CHURCH
1907

The Korean Presbyterian Church was organized September 17, 1907. Dr. S. A. Moffett was moderator, while the vice-moderator, stated clerk, and assistant clerk were Koreans. The new Presbytery was made up of 38 missionaries and 40 elders from the four participating Presbyterian Missions: The Presbyterian Church in the U.S.A., The Presbyterian Church U.S., The Australian Presbyterian Church, and The Canadian Presbyterian Church. At this first Presbytery the first Korean minister was ordained.

Council Meeting of September 17, 1907 was the formal organization of the United Presbytery which consisted of members of the Presbyterian missions.

DECEMBER, 1909

Mr. Adams asked for a volunteer to go to open a station in Andong and Mr. Sawtell said he would go.

He organized a class of 150 Koreans at a Christian camp for seven days. Afterwards they went in groups of six telling people about Christianity and inviting them to evening meetings. They asked each man as he left for home from the market place if he had heard of the "Jesus" doctrine, the Good News.

Every night the church was packed and 98 new believers from Andong were received and 100 new believers from small nearby villages.

Soon after returning to Taiku, Rev. and Mrs. Chase C. Sawtell contracted typhoid fever. Mrs. Sawtell had a mild case, and Mr. Sawtell was thought to be recovering. However, Mr. Sawtell's case became more serious and he died on November 16, 1909.

PASTOR KIM CHUN IL
APRIL 15, 1911 TO SEPTEMBER 20, 1912

Mr. Adams reports: "After the church helpers' connection had ceased, I proposed to the City Church that they call an ordained minister as their pastor. They were at first loathe to do this but after some urging consented on the condition that he be called as an associate pastor with myself. It was mutually agreed that the arrangement should be only until the meeting of Presbytery in the fall, at which time, if agreeable to both parties the question of a regular call should be discussed. So far Mr. Kim Chun Il has given the greatest satisfaction, both to the congregation and to myself. He is doing a splendid work both in spiritual quickening, and in the organization of all the church's activities. His spiritual, consecrated, intelligent practicality is of a character heretofore unknown to the Christians here, and I look forward to a prospect of his permanency with the liveliest satisfaction.

The graded school of the church has passed through severe financial embarrassment during the year and is still in the midst of it. There has not been the best management of it, and I myself, though nominally in charge, have given no attention. As a result it has suffered, but under the energetic administration of Mr. Kim it also is in the way of great improvement. There are now 90 boys and 60 girls in the two graded schools which the church supports.

JUNE 13, 1911

The first twelve graduates of Keisung Academy:

Kim Yoon Soo

Kim Chan Koo (Kim Hong Cho)

Lee Chai In

Choi Sung Wom

Choi Cha Sun

Kim Man Sung

Kwon Young Hai

Park Kyung Woon

Suh Cha Kyoon

Im Chong Ha

Cho Ki Chul

Chin Ki Eun

"Historical Sketch.

"One bright moonlight night in ~~October~~^{November} 1897 a strange procession might have been seen wending its way along the narrow path which winds in and out among the low hills gradually widening into the Taiku plain where lay the city of Taiku with its 65,000 souls. The procession was composed of coolies with loads on their backs, here a box there a trunk, coolies carrying chairs whose occupants were foreigners, a pack pony with a rider who wore white clothes but of foreign cut and a large white helmet. Thus the first missionary family entered Taiku.

"It was the end of 10,000 miles. Was it all true? First a kaleidoscopic glimpse of Japan--its groves, its temples, the fascinating shops, the colors and the warm caressing Orientalism permeating the very atmosphere. Then a night--a very vivid night--in a small smelly steamer and in the morning sudden calm as it nosed its way into the beautiful harbor of Fusan, Korea. Its bleak hills suggested possibilities rather than offered welcome. A few days of rest and refreshment with the missionaries, then followed the three days overland trip to Taiku--the men on pack ponies and the women in chairs. The first day the road followed the river bank, shut in on all sides by precipitous mountains now and then crossing a river plain formed by some tributary. All was charm and interest till nightfall when the coolies pushing very fast through a narrow dirty village street suddenly turned in a gateway and deposited the chairs in the center of a courtyard whence arose many strange odors. They were at once surrounded by yapping curs, round-eyed naked children and toothless, curious old women. The tender-foot wondered at this strange proceeding but wonder changed to horror when

the more experienced calmly began unloading and announced that this was the hotel where the night was to be spent. The experiences of that night were much too real to be a nightmare and much too fantastic to be real. In the midst of the feelings caused by a cur dismally howling on the door step a few feet from the sleepers head, rats running under the cot less than a foot above the floor, the tick-tack of things dropping from the ceiling and creeping sensations too systematic [sic] to be imaginary--in the midst of this the hardened one rolled sleepily over in his cot and said, 'Aw don't get rattled.'

"The second day we followed the road up a narrowing valley over a pass and down a steep incline where the horse boys held the ponies back by the tails, fording a stream and twisting through the crooked allies of a village. The third day we went to the top of a high pass and below lay a beautiful plain from the midst of which a haze arose from a brown patch--that was Taiku. But it was not the charm of perfect weather and lovely scenery that gave me that sort of Methuselah feeling. What was it? Why there was Rebecca coming from the well, there were the reapers with Ruth gleaning among them, yonder the threshing floor of Boaz--the sower putting in the winter wheat, and there was the city with its walls and battlements, and surely that great south gate must have been the very place where David went up to wait for news of Absalom and the battle.

"Not alone 10,000 miles separated the past from the present. New York and the 20th century were 2000 years removed. The East was surely playing tricks on old Father Time. That old patriarch yonder leaning on his staff must be Abraham. Shall I introduce myself? With

this I awake to find I had run up against a veritable wall--like Zacharias trying to speak the name of his son, but could not for he was dumb. But necessity, that kind mother of us all, day by day bridged chasms and interpreted signs, gradually enabling us to scale that old, old wall--the barrier between the missionary and his chosen work. For three years the missionaries lived among the Koreans in native mudwalled, straw-thatched houses.

"Reinforcements.

"The work was started in 1897 by Rev. and Mrs. Adams and Dr. and Mrs. Johnson. In 1899 Rev. H. M. Bruen arrived and a month later followed Rev. and Mrs. Sidebotham, now of Fusan station. In 1901 Rev. W. M. Barrett joined us and in May 1902 Mr. Bruen returned after a few months absence with his bride. Meanwhile death came near our door. Dr. Johnson was trying to minister to the crowd that came daily in the morning and waited till 2 P.M. in order that they might get a precious ticket enabling them to see the foreign doctor. A barb wire fence failed to keep them back. But at the same time the doctor was acting as architect, contractor and chief builder on his new residence. No man could stand the strain in the small crowded native quarters immediately under the city wall. Typhus fever developed from which he never fully recovered. After several unsuccessful attempts to regain health in China and Japan he was ordered home where he has been recuperating three years. He and his family are to our great joy now on their way back to us (August 1906). Their place was taken by Dr. and Mrs. Null, both physicians. These missionaries new upon the field found that language demanded their first attention. Nevertheless such is the demand for

medical treatment that it has been impossible for the doctor to show himself on the street without being appealed to for help. Their persistence is not to be thwarted. The 6th cousin of the gardener of a missionary feels himself entitled to special attention, being as it were one of the family. In 1904 Miss Elizabeth Carson came to Taiku and in the fall of that year was married to Mr. Barrett. Mr. McFarland coming at the same time went back to America for his bride and returned the following summer. Accompanying them came Miss Christine Cameron--a trained nurse.

"The juvenile members of the station are Edward, Benjamin, and Dorothy Adams; Mary Parker, Woodbridge, Ruth and Newton Johnson; Anna Miller Bruen, Robert Palmer Null, and Ruth Douglas McFarland.

"Securing property.

"The first missionary property in Taiku was bought in 1896 by Dr. Baird, now principal of the Pyeng Yang Academy, shortly after the China-Japan war at which time great numbers of people fled to the mountains, and property became very cheap. Such unpleasant curiosity was produced by a 'foreign lady' showing herself on the street that Mrs. Adams broke down under the enforced confinement to the compound and the pressure of the work and returned home for a year in 1899. As yet the physician Dr. W. O. Johnson had not been able to open a dispensary tho' the demand from the 1,750,000 people in the province made it necessary to do something without delay. A small building adjoining the property already bought was secured and fitted up. Some peculiar cases called at the little room for treatment. One day a man came with a request for a new mouth. An abscess had caused it to grow shut, leaving a hole the size

of a dime, through which he was obliged to push a little rice three times a day with chopsticks. The doctor suggested that a handsome man might as well be made of him, so the aesthetic merits of different curves were discussed. It was suggested that a mouth cut on the bias would be a novelty, altho' with but one progenitor the effect, however artistic, could not hope to be reproduced.

"Before Mrs. Adams' return the doctor insisted that we obtain quarters outside the city. Accordingly an ideal situation on a hill facing the open country was secured and four dwellings and a hospital erected between 1900-1906. Timber being exceedingly scarce and accordingly very expensive, we decided to build of brick and roof with tile and to burn these ourselves. The timbers for the roof which rested directly on the brick walls were bought, cut and stacked some miles up the river. When the spring rains came these were logged to a point some five miles from Taiku where a small river enters the main stream. From here they were towed up. In a country like Korea where the mountains are bare a heavy rain means a tremendous flood and so despite all precautions about one third of the timber went on down to the sea. All this was made necessary by the fact that there are no extensive timber markets and the standing trees had to be bought on a mountain about seventy-five miles away and owing to the slowness of Korean bargaining such transactions are likely to occupy about six months. Finally having secured enough for the roof timbers of two houses the Chinamen were called overland from Seoul to do the mason work and plastering. This, with doors and hardware from Montgomery Ward in Chicago, Portland flooring bought in Japan, and Japanese made windows from Fusan has made

housebuilding a difficult operation. In all this the missionary had to act as architect, contractor, head carpenter and general supervisor. Together with the new houses were started American orchards with young trees from Stark Bros. in Illinois. The result of careful supervision has been fine orchards which are at once a source of great saving and comfort to the missionaries has the effect of inspiring the Koreans to improve their native fruits.

"Evangelistic Work.

"The territory allotted to Taiku station is one of the thirteen provinces of Korea--roughly speaking 160 miles long by 139 wide with a population of 1,750,000. This territory is about four fifths the size of New Jersey. In the year 1897 there was one Christian in this province. The growth from year to year since then may be seen by a glance at the following statistical table:

	1899	1900	1901	1902	1903	1904	1905	1906
Groups	1	1	9	9	23	33	42	59
Communicants	2	4	7	12	33	59	114	235
Catechumens	5	10	21	41	80	213	714	1,318
Adherents	25	40	100	177	471	965	1,917	3,876
Contributions ...	\$2.66	13.65	23.21	32.56	98.80	218.40	465.69	812.47

(Estimated in U.S. Gold)

"One of the most encouraging things about our work in Korea is the way the natives rally to the support of their own work. It will be seen that the native gifts have increased during this year nearly two fold. A M.E. Bishop in Japan expressed some surprise when informed that we never assisted the natives to secure their church building and yet

fully three fourths of them have church buildings in one year from the first regular gathering on Sabbath.

"A second interesting thing is the self-propagating work done by the Korean Christians. 'How do you account for the rapid spread of Christianity among the Korean people?' was asked recently by a missionary working in another land. 'Primarily it is to be accounted for by the fact that every christian is a preacher and that from the day of his conversion' was the prompt reply. Mr. Adams relates the following incident: 'I know of one small boy out in my district, who lives away up at the head of a winding mountain valley. If you go on over a pass following a rough path which extends for about six miles, that will take you two or three hours to make it, you will come to a little group of Christians. The story of their conversion is as follows: This boy became interested, and each Sunday traveled over the pass to meet with the brethren. Finally winter came on, and the path was a glare of ice and the days too short for his short but sturdy legs to make the round trip. Besides the tigers and leopards in the mountains made the pass dangerous, so he was compelled to discontinue his journeys. On my next trip I crossed the pass and made a point of spending the night at his house. I found there a promising group of fourteen Christians. It had practically all come from the persistent preaching of this small boy to his family and neighbors. This last year the village required them as usual to assist in and pay toward the worship of the local spirits, but although great pressure was brought to bear and even threats made they stood firm and refused.'

"In some places in country churches one is reminded of the way

our grandparents gathered on Sunday, sitting through the morning service, eating lunch in the church-yard and remaining for the afternoon Sunday-school. This is becoming quite customary in those parts of Korea where the congregations are scattered and people come from three to ten miles on foot. Their rice is carried in a small brass bowl with cover and this slung in a small net with the spoon hung at the top and during service it might be thought an attempt had been made at Christmas tree decoration, as the dinner pails are suspended from the limbs of a tree in the courtyard. Congregational Sunday schools (the entire congregation being in the school) are therefore the rule--there is where our Korean Christians are ahead of our home churches. In addition to their church buildings they soon undertake the support of their helper, who under the direction of the missionary visits the churches once a month and instructs them. Thereafter they frequently provide a primary day school, paying the teacher and all expenses (See under Educational). A colporteur recently went to a section never before visited. Near the village under some overhanging trees he found a group of half a dozen, now reading a passage from the Bible and now bowing down to the seven stars. They were seeking Truth. For years the demand for Bibles has been in excess of the supply. While the missionary's valuables are quite safe when travelling in the country he finds it hard not to part with his Korean Bible--so pressing is the demand.

"Spirit Worship.

"A week or so ago in one of Mr. Adams' country churches, a Christian was seized and taken before the local official because he refused to pay an assessment for the worship of evil spirits. The

official berated him and commanded him to pay it. He refused. The official ordered him seized, stripped and tied down to the beating boards. When all was ready and he was about to beat him with rods, the Christian asked if he might say a word, and was granted permission. He said, 'This is a matter of ten cents. What is ten cents one way or the other? Nothing. Yet in a matter of no more than ten cents a man may commit a great sin. It is not the money I look at, but the commands of God. You may beat me to death, but I will not and you cannot make me pay this money. Why then should you keep this up? Is not a man's life worth more than ten cents to you?' So the official let him up and drove him out.

"Bicycle Preaching.

"It was the last day of the men's class in the county seat. Being market day the class numbering 50 decided after the study to try preaching. They were started off with a lot of tracts, the missionary following shortly on his wheel. One turn up and back through the market, and he paused while one of the Koreans attempted to address the crowd which gathered from all directions. In a moment being completely shut in and run over, they retreated to a heap of refuse, the missionary dragging up his wheel after him. In five minutes there were 1000 people jostling each other to get near. Some of the Christians took turn preaching while others sold books among the crowd.

"In riding a bicycle along the country paths (there are no roads), roars of 'Ha Ha's' go up from the farmers, while to dismount is an immediate signal for a stampede. 'You never saw a thing like this before?' queries the missionary. 'No,' replies someone of the crowd as

they all bend forward inspecting the wheel and the man. 'Why don't Koreans know how to make a bicycle?' 'They haven't the skill,' is the prompt reply. 'But why haven't they--two hands, two feet, two eyes, all the same.' This proving a stumper the missionary continues, 'I will tell you why. Skill like water is found in some places and not in others. To get water you must look for it where there is a spring. Now where do you seek skill? I will tell you. "Sung Ju" the family spirit --nothing but a piece of dirty paper; "Miriek" the stone image by the road side, just like this stone; "Buddha" the wooded image in the temple nothing more than this tree--tho' he has two eyes he cannot see, two hands yet he can do nothing, two feet, yet he cannot walk. Now what skill can come from such things as these? In our land whence these wonderful machines come, the majority of the people worship God. Man becomes like what he worships. He who worships a useless stick becomes a useless stick, while he who worships God becomes skillful like as God is.'

"Educational.

"One day Mrs. Adams was told that some woman awaited her in the outer women's guest room and hurrying out she found an old, wrinkled toothless grandmother, who had been attending meetings before. But this time she seemed unusually anxious, and greeted Mrs. Adams with the words, 'Oh pouin, teach me how to pray. This is all I know,' and with that she clasped her hands together, and prostrating herself to the floor, over and over again she would repeat, 'I believe in God. I believe in Jesus.' Dear old lady. That was all she needed, and among our women there was never a happier one, and several years ago she went to be with her Lord

whom she loved, and whom she tried to serve.

"Not going to Heaven alone.

"One old grandmother became a Christian, and tried to bring the rest of the family with apparently no results, so she said, 'I am not going to heaven alone. I shall educate this little grandson in the school, and do what I can to make him a Christian boy so he can go with me.'

"Learning to read.

"The women, as children have had no education, so they are ignorant of even the simple Korean alphabet. However as they become Christians they are usually seized with a desire to learn to read, so that they may study for themselves. It was interesting to hear one old lady tell how this had been accomplished in a year's time. One winter when Dr. Field was here at the time of the winter class, she had been separating 'the sheep and the goats,' or those who could read and those who could not, and this old lady had felt rather disgraced, and made up her mind that before another year had passed by, she was going to be able to read. At the next class she came with her Bible, reading well, and she gave an account of how her time had been employed during the year. It was interesting to hear her as she sat in the midst of the others, and acted it all out. 'While I sewed I was studying; while I was spinning,' (and her hands went through the motion) 'I was repeating the characters over and over, one by one. When I tended the fire under the rice-pot I drew the alphabet in the ashes with the poker and marked it on the wall with the blunt end of the stick.' She made many of the younger women ashamed that they were not exerting themselves more, for

they usually contented themselves with saying, 'We can't learn, we have no sense.'

"Heretofore the main emphasis in Korea has been on evangelization rather than education. Some true friends and students think that therein a mistake has been made, while others feel that altho' now the time has come when increasingly more emphasis must be laid upon education, yet in the early days the strong emphasis on evangelization was well placed. However that may be, all realize that education can no longer be delayed. The holding of annual or semi-annual classes for men and women have been a feature of the work productive of much good. The students live on rice and salt which they bring with them. Bible study, singing and conferences on practical topics have been the main subjects. At first these classes were held annually in Taiku, then gradually extended until this year in addition to the Taiku classes--one for men and one for women--eight or ten country classes have been held aimed to cover the whole province. The largest country class for men enrolled 110, while that for women enrolled 101. These classes are recognized as one of the most important and beneficial branches of our work.

"How one boy got to the class.

"In a mountain village lives a nineteen year old boy, helplessly and hopelessly crippled by an overdose of Korean medicine. As his parents are poor he has learned the trade of making the Korean horse hair head band. One day he secured a tract from a friend and soon became an earnest Christian. Having a great desire to attend the Winter Bible class at Taiku he made an extra head band and sold it for \$1.00, sixty cents of which he gave to his parents and with the remaining forty

he planned to go to the class. But Taiku was thirty miles away--no railroad, no vehicles, nor even roads. Not discouraged however he persuaded a coolie friend to carry him on his 'jicky' (the wooden rack work on the back), the 'sine qua non' of the Korean coolie. In this painfully cramped position he came in spending 30 out of his precious 40 cents to pay the coolie and the rice price on the way. Like the man at the pool of Bethesda, being a cripple others stepped in before him, and it was some days before the missionary discovered him--so many others crowded up at the close of the meetings. He is now the associate leader of the church of seventy-five regular attendants, which has a new building near the cripple's house. Helpers who go to instruct often speak of learning from him.

"Upon visiting a small group of Christians the leader related to the missionary the following story of his wife's conversion. She had steadfastly refused to become a Christian and therefore the Sabbath was difficult to observe; and furthermore the young married son, following the mother's example was still not a Christian, nor of course the daughter-in-law. The women's class was nearly over before this man and a neighbor, by dwelling on the merits of sight-seeing in the city finally persuaded their wives to go. The women returned two days later and greatly to the delight of their husbands confessed how very wrongly they had acted, and began the observance of Sunday and the study of the native characters that they might be able to read the Bible. Two days at this class had wrought a total change in the home.

"Secular Education.

"In Korea the school boy who fails to make a racket is the boy

who gets whipped. The scholars sit around on the floor with their faces to the wall and book in front of them, shouting their lessons and swaying in rhythm. 'For a year,' says Mr. Bruen, 'my house including bed-room was not more than twenty feet across a narrow court from a school. The last thing at night when I retired and the first thing in the morning, before light, was heard the monotonous recital of Chinese characters.' Schools in Korea have but one vacation time--that is Jan. 1-15, the Korean New Year. Neither are there regular school hours. The boys sleep at the school, only going home to eat. Nor are there classes; each boy recites separately to the teacher. There are fifty-seven Christian schools in the province all supported by native funds and established during the last three years. There never was a girl's school in Korea until a missionary established one. Given an even chance the girl generally pulls ahead of her brother. Girls' schools being an innovation, there are no women capable of teaching, while mixed schools or male teachers for girls are so utterly against Korean custom as to be practically impossible. However in the presence of demand and absence of supply there are a few girls studying in boys' parish schools, the girls occupying a separate room.

"Some of the difficulties of the educational problem may be ascertained from the following:

"An effort was made to prepare a young grass widow for teacher in a girls' school. Map study under Mrs. Barrett, was commenced by drawings of the room, followed by a map of the place in which she lived. 'But, pouin (lady), how can I draw a map of the city? I have heard that there is a North Gate and an East Gate, but I have never seen them. The

South Gate near my home I have not seen since I was a child. You go about and see things. Tell me where they are.' Things grew worse as the world, unknown even in thought, was approached. The names of things she could learn, but what adequate idea could she gain of a river, or a sea, when her only clue to their nature was gained by the irrigating ditches for the rice fields? When asked how she knew the earth moved she replied, 'The pouin says so and therefore it must be true.'

"From the beginning of the little girl's weekly class some years ago an unsuccessful effort was made to teach them to read. They were urged to study at home but week by week they appeared having made no progress in the interim. Finally the Christian father of one of the brightest girls was spoken to and his duty as a father pointed out. A few days later at the regular meeting the astonishing discovery was made that the child could read and read well. The mystery was cleared when the father was congratulated on his diligence and success. He beamed and said, 'Yes, I had to beat her a great deal.' However the difficulties of the way of learning seemed in no wise to have marred the joy of the accomplishment, and the fact that one child could read was a great stimulus. Now all the regular attendants read and some as well as their brothers who attend day school. Reading has been dropped from the course and arithmetic and more advanced Bible study has taken its place.

"All the incidents are not so humorous for the colors are somber in the warp and woof of Korean child life. One day three of the most promising girls--all coming from heathen homes--sent their Bibles to Mrs. Bruen with the message that they weren't going to believe Jesus any

more. They were asked to come the next day--the regular meeting day-- and at an early hour three very forlorn and sober children presented themselves. In explanation it appeared that Manhi--beloved and loyal from the day of meeting when she was found weeping without the church door because of her 6 cent straw shoes which had been taken, and her firm and lasting friendship had been gained by the present of a new pair. Manhi it appears had been twitted about her mother, who since the death of her husband had been living as a concubine. There had been unkind words, in which Manhi's two friends had stayed by her even unto the point of giving up their faith in Christ. This, the pith of the story, was told with down-cast eyes and flushed faces; then they were asked, 'But what will you do if you don't believe--is there any other interest in life for a Korean child?' That loosed the flood gates and in a despairing voice, which in a flash revealed the tragedy and the pity and the mournfulness of all childhood in these dark lands, they replied, 'Oh, pouin, we don't know; but what can we do?' So they were told that this believing matter was not at all an easy thing, but that it was a very serious thing resting between themselves and God--something that they should allow no one, nor anything to turn them from: that it was the only Way in life wherein lay peace and blessing and usefulness. The other girls of the class coming in at this time caused the regular lessons to be put aside and the time spent in looking up passages on mutual love and helpfulness. Everyone was soon looking happy and when they started home the offender and the offended walked away arm in arm.

"A little child shall lead them.

"At one of the Bible classes where the talk had been on the importance of witnessing, the Bible woman said she would like to tell us something, and proceeded to tell of the earnest witnessing of a little orphan girl. After she became a Christian, she didn't rest until she had led her old white-haired grandfather into the light, and the day he came to be catechised for baptism, she came bringing him to the house, and stood outside the door, after first requesting that the missionary please remember that he was old, and didn't have much sense, so please not to expect too much of him. She waited patiently and anxiously, and went off home with him, a very happy and delighted little girl, when she found that he was accepted and would be baptized. She had first led this grandfather, then other members of the family, one by one, not stopping till even the hired man believed. The Bible woman told how she was still witnessing wherever she went, and the women were greatly impressed, and there were some tears, and earnest prayers, as requests came in from this one and that one, who wanted prayers for some unbelieving father, son, husband, or parents.

"Bible Institute.

"For two years the need of academic instruction was met part way by a six weeks Bible institute. The demand has been two-fold--emanating from the awakening of young men who have passed the primary schools, and from the need for educated leadership in the churches.

"Academy.

"With the influx of Japanese and the opening by them of non-Christian schools, our young men and boys began to be drawn away, so

that a Christian academy became a necessity. To meet this, Taiku and Fusan united their efforts and gave three months instruction--Mr. Adams, and Mr. Sidebotham of Fusan, alternating. In spite of the fact that many who were very desirous to attend were too poor, 25 responded and soon a Korean house next to the church was fitted with kindergarten like forms and the 'advanced students'--many of them young husbands and fathers--were squatted on the floor wrestling with sums and maps. A great deal of interest developed and the effort was well worthwhile. We expect the attendance this spring to double. A good site is available and the much needed building fund--\$5,000 is asked for.

"Medical Work.

"The past history of medical work in Taiku might be summed up as --tremendous demand, wonderful potency and ever receding hope. The medical work is recognized as probably the most valuable evangelistic agency.

"Reference has been made to the beginning in the crowded, unsanitary quarters in the city; and on the eve of Dr. Johnson's departure for America, to the erection outside the city of a new building. This building for which the missionaries had prayed so earnestly and for which they had worked and which was desperately needed, to their bitter disappointment proved unsafe, and could not be used. When Dr. and Mrs. Null were sent to supply Dr. Johnson's place, the dispensary was moved up from the city. Besides dispensary work many minor operations were performed--the patient, after the operation, either lying on the floor of the little glass room heated by Korean flues under the floor, or kept in Korean inns. One of the most happy cures was that of a boy of 14 who

had not been able to walk for six years. After a successful operation and careful nursing he began to walk and a happier boy you cannot well imagine. No minor operation, however gives more satisfaction than operating on the hair lip. This, successfully performed, places the patient on the list of eligibles for married bliss, from which his deformity had heretofore practically debarred him.

"Besides the sufferings from the ravages of disease the Korean doctor swells the list by his awful practices. Possibly the Korean whose pores are clogged since last summer's bath might be benefitted by some ventilation, but it scarcely seems kind to puncture the poor man from ear to big toe just because he has a sprained wrist or ankle. If a child of three should develop 'symptoms' after eating an eight inch cucumber, skin and all, a good home remedy is to burn a thimble full of sulphur on its back as a counter-irritant.

"Annual Meeting.

"Being the only foreigners in Taiku barring the French priest-- unless Japanese and Chinese are classed as such--we were until the completion of the railroad--1904--very much isolated. From our solitude we made one yearly exit--the trip to Annual meeting--and naturally it was a trip fraught with considerable interest. We were to emerge into the world again. How different is the present day seven hour ride to Seoul in U.S. railroad coaches, from the three days by pack pony and chair to Fusan and after an indefinite wait of days for a boat, the two days by sea to Chemulpo, from which another day by river boat brought us to Seoul. Aside from the nights of horror at the inns, the land trip was beautiful. The varied colouring of the landscape, the different

kinds of rice just coming into head--here a white patch, there a red and yonder a black, all waving in the clear September air--all combined to make it invigorating and restful. Sometimes the way was blocked by swollen streams and then we floated down the river in a long narrow boat with thatched roof. Here we would be hemmed in by palisade--like rocks in whose nooks wild pigeons had their nests--then there would be open country with ever the distant blue mountains. After partaking of our Fusan friends' hospitality we were often obliged to embark on a small boat with scanty cabin accommodations and no foreign food. But while appreciating present blessings, we would not lose the memory of past hardships in which there was always the zest of adventure."

"WHAT THE TAIKU MISSION NEEDS

"Residence \$3,000
 (Much of the material has to be imported. Koreans live in mud huts).

"Hospital \$5,000
 Taiku is in the centre of a province the population of which is one and three quarters million. There is no hospital in the province and the nearest in the next is one hundred miles distant.

"Academy \$5,000
 Hundreds of our Christian boys are demanding an education; if we do not give it to them they will go to the heathen Japanese for it.

"Men's Sarang \$1,000
 This is to accommodate Christians who come in from the country to attend Bible classes. Last year four hundred came in for one class and had to be scattered over the city, sleeping rooms in the inns, packed in like sardines. Many slept on the floor of the church.

"Rest House \$ 100
 This is to be in the centre of the country work. The seven foot square mud walled room often less than five feet high is generally as unhealthy and uncomfortable as can be imagined.

"House for single women \$3,500

Miss Cameron, our trained nurse is now occupying Dr. Johnson's outside guest room, carpenter shop and wood shed.

"Academy Site \$ 500

"Station Site--additional \$ 500

Korea is becoming more rapidly colonized by the Japanese. They are fast buying up the healthiest and best locations adjacent to Taiku. Our work and station have grown so that we must have more land for missionary residences and for fields for industrial department of Academy.

"Addition to Mr. Adams' house \$ 250

Mr. Adams' time is always at the disposal of the Koreans who visit him morning, noon and night, often in a steady stream. He must have a room where he can receive and discuss church affairs with the leaders of his country churches and helpers.

"Addition to Dr. Johnson's house \$ 150

His present six room house while most comfortable is not large enough for his family of four children."

PERSONAL REPORT OF H. M. BRUEN
1911-1912

The years of doubling are past. This is not however to be understood as report of no progress. There have been a variety of causes that may be noted.

First is that the progress of doubling has a natural arithmetical limit, and that limit has been reached by reason of the size to which the work has attained.

Second, the supremacy of the Japanese in Korea having become a definite reality even the vague and shadowy hope of political succor in time of stress, which was something of a motive in the minds of some in coming in the church and from among whom the church eventually secured some earnest spiritual-minded members is no longer operative.

Third, the claiming of undeeded land by surveys, the taking of all government lands by the Japanese, including that already tenanted by the Koreans, the comfortable living built up in a few years by merchants opening shops for the sale of nick-nacks, the entering in of many useful and labor-saving implements having a real value, the large profits made by the Japanese from their fruit orchards and tobacco plantations, new methods of mining and the accompanying use of water power--all these and many other evidences of material prosperity are turning the minds and conversation of the people to the things of the world. Also the wave of evangelistic effort working through special means has had its usual aftermath in the feeling that the work has already been done. In reply to the query, "Why are you not carrying on a systematic campaign for the unsaved?" I have received the reply, "We did preach in that village last

year."

Fifth, the revival of Buddhism.

The net result of the operation of the above-mentioned forces has not been wholly unsalutary to the cause of spiritual regeneration.

An awakening along one line has made the man more awake to possibilities along spiritual lines as well, while good results may also be noted in the better church buildings, neater church yards including planting of shrubs and flowers, better lighting, flooring, papering, a substantial improvement in the raising of endowments in wood tracts, fields and money for the churches and especially for church schools. Combining for profit has led to a new enthusiasm to secure for a limited number of country churches on a given helper's circuit from twelve to six, which in turn increases the number of helpers on country pay. To sum up--the year has been marked by intensive rather than extensive growth resulting in testing and settling.

Last September 1911 saw the highest court of the Korean Presbyterian Church gathered in Taiku. It was a day to which we had long looked forward and the invitation was not given without some trepidation as to our being able to give hospitality to so large a body. Nevertheless, we were abundantly rewarded by the confirmed interest and generous support that was evinced by all our visiting brethren, as at this session the decision to organize the General Assembly of the Presbyterian church was . . . made. This proved to be the last session of the one united Presbytery. It was resolved into seven bodies meeting in and having supervision over their own territory and was therefore the last opportunity of having such a representative body meet

in our church. The first moderator of Kyung Puk Presbytery, held December 27, 1912, was pastor Pak Yung Jo.

The entertainment of our friends, foreign and native, together with the leaving on his second furlough of our senior member, Mr. Adams, so long pastor of the city church, and the effort to secure a Korean co-pastor from among the graduating class made a busy session for us. God has provided, however, for us in Pastor Hong, a most satisfactory man for the place. It is with gratitude that we record that he has secured and holds the good feelings and esteem of all the members of the church. He is an excellent preacher, being a good Chinese scholar as well as Bible student; he had initiative without bull-headedness and he is a sympathetic pastor and has become acquainted with the members of his large flock in a very short time, knowing the location of their homes as well as many of the details of their family life.

The various departments of the churches' activities have been organized well, with an elder and deacon, each with their quota of exhorters in charge of one of the four sections of the city. Following this division there were organized four weekly prayer meetings for women, led by teachers especially instructed by the missionary women. This in turn stimulated the men to have a weekly prayer meeting for men in the same confines. The attendance at the women's meetings has trebled. . . . Every Sabbath there have been a number of new believers who have taken their stand for the first time. These are enrolled and are given to those lay workers in charge of that section who in turn look after them and report upon their growth in grace at the bi-monthly meeting of the church officers. At this meeting each exhorter reports

100 volunteer Buddhist preachers but it is all too evident to one visiting these temples that their new recruits are made up of young sports seeking to curry favor with the Japanese. Pastor Hong recently visited one of these temples on some special occasion and preached for two hours to a crowd of several hundred people, after having been treated to some dainties from the feast. During most of the year the city church, "First Church", has had a volunteer band of workers who gave some hours each P.M. to preaching in the hospital dispensary waiting room. A recent convert went some twenty miles to a village where his family owned some fields and after spending two days returned with a list of some thirty new believers each with his official stamp attached to his name. This is a somewhat wholesale method but it attests an earnest spirit. It may be said that this has been followed up by a second visit and twenty new believers reported.

Another indication of growth has been the way they have met the financial obligation. When it was decided to call Pastor Hong they raised his salary of 20 Yen per month, and in addition undertook to provide a manse. This they did at a cost of something over 200 Yen. The building is a tile roof structure on a plot of ground adjoining the church. It will be recalled that when the present church structure was first put up it blew down resulting in considerable financial loss. This was partly met by generous gifts from Pyeng Yang Christians. The galvanized roof however suffered so much that after repeated efforts to repair it, it was found necessary to reroof it with new material. This required the expenditure of about Yen 150 and had to be completed before the rainy season with the result that the debt has not been entirely met.

They plan to meet it at Thanksgiving.

Growth as indicated by the boys and girls church primary schools: Here again we have very substantial proof of appreciating and assuming responsibility. Our people have realized that the only way to keep our schools up was to raise an endowment. This they bravely set about and after nervous straining, mainly through personal work among individuals they have raised a sum of Yen 1,000. We hope to secure from the Mission's school endowment fund which it is attempting to raise Yen 500 or help one-third according to recommendation of mission and educational committee. . . . Their present quarters in the city are very crowded.

Country Work: Owing to Mr. Adams's return to the U.S. on furlough immediately after Presbytery the last of October the whole care of the 170 country churches fell upon Mr. MacFarland and myself. The mission came to the rescue and loaned us Mr. Kerr of the Chairyung and Mr. Kagin of the Chong Ju areas, each for six weeks in the spring. This has been a big lift and has made it possible to have each church visited in the spring and fall. While the actual work of visiting twenty of my 85 churches was thus done by the visiting moksas (pastors), the arranging of itinerary and . . . of Bible classes and the ad-interim letters and case of discipline, etc. have been enough to keep me busy aside from the city co-pastoral charge. But sufficient unto the day is the strength thereof. I made the fall and spring rounds of my four churches and found the general condition far from satisfactory. In most cases there were few attendants and there was much more work in looking up and urging backsliders. In most cases there was little systematic preaching

being done. Good results of the thorough training of volunteer Bible women and Sunday School teachers in the special classes for these objects held by the foreign ladies under Miss Mills' leading are apparent. There have been twelve classes for men and nine for men held during the year in my territory. It was my object to have two men's and two women's classes in each helper's circuit, a man or woman missionary being present at one of them and the other being held by the helper or Bible woman.

In the matter of helper's salary there was some improvement the beginning of the year and there has been a big stir along this line at the officers' class just closed largely as the result of the example and interest reported by the churches under the direction of Dr. Fletcher.

There have been no new churches organized in these six helpers' districts whereas there were ten reported last year. There have been three elders elected and one installed during the year. Three church buildings have been sold as the result of the group breaking up by reason of the churches' leaders falling into sin and other removals by reason of death and change of residence. There have been six or more new churches and many more repaired or extensive improvements added.

As for the condition of primary schools there have been a half dozen or more that have set them on their feet. The latter happy result has been due in no small part to the effective work of Mr. Reiner with the assistance of Elder Yi as school inspector. Mr. Greenfield's . . . transfer from Seoul in the early spring relieved me of the supervision of one of the seven helpers, and Mr. Erdman's arrival in May relieved me for a few weeks of the care of the city church. However his appointment

at the Theological Seminary from May 1st to June 15th made it again necessary to serve in his place in the city work. With Mr. MacFarland's return on furlough and until Mr. Adams' return the country work must again be divided between two itinerators, this time Mr. Greenfield and myself. We look to the time when with each man in his place we may do some team work and hope then for a better report. . . . With the exception of Bible Committee Meeting in Seoul and one of the committees on the powers ^{of the} executive committee which meets in Seoul in a few days, there have been no interruptions due to engagements. I've taken my part in the regular classes. In the winter we enjoyed having Dr. Moffett with us . . . In our officers' classes recently held we made the Sunday School the main topic. Mr. Greenfield has this subject in charge. It was food for thought as well as plan for the work which we feel sure will bear fruit.

The Second Church (Su Pyun or Su Moon, which means West Gate) was founded on May 20, 1912. Mr. Bruen was the moderator of the session and Dr. Fletcher was in charge of the church. Chung Chair Soon was the first pastor. The West Church in the beginning used the names "Dal Nam," "Su Pyun," and "Su Mun;" and during the Japanese time as "Sin Chung." Some of the church members liked to use the name Tong San Church when they borrowed the use of Tong San Hospital for the church service meetings in 1912-1913.



Hong Sung-Han Moksa, copastor with Walter Erdman of the First (Central) Church in Taiku 1912 - 1917. In the fall of 1917. Missionary of the Korean Church to Shangtung, China. He was in the first class to graduate from the Seminary, and the first Korean pastor in North Kyungsan Province.

PERSONAL REPORT OF H. M. BRUEN
1915-1916

When little Harriet was asked by her grandfather in the homeland which she liked best America or Korea, she replied Korea, because Papa is there. Since last October had her father been asked the same question he would have given the opposite reply but for the same reason with wife and children in America. I find myself not altogether at one with the Koreans in their oft repeated expressions of regret at my leaving. As this report closes the second term of service I find myself comparing the present with the situation as I met when I first reached Taiku seventeen years ago. In clearing up my files I ran across "General reports of stations in Korea" 1899. The stations consisted of Seoul, Pyeng Yang, Fusan and Taiku. The report says, "Last year we had two professing faith in Christ and now there are twenty, of these one has been baptized and five received as catechumens." This first baptized man was elder Su now of the Second Church. . . . We have now eight residences, two Academies, hospital and a dispensary, three city and 180 country beside all the work of the Andong Station which was then included in Taiku's territory; our Bible Institute, Young Man's Building; our Korean pastors and all our church officers; surely we must rejoice at the memory of all Thy great goodness.

Upon returning from Annual Meeting I was assigned to the charge of the Third Nam San City Church. This we organized and, together with another off-shoot from the Central Church 15 li out, called Yi Man Chip as helper on a salary of Yen 15.00. The neat little church on the end of the hill overlooking the city from the South has become the Church home

of a congregation of two or three hundred people; the building and site cost Yen 1200.00, of which the Koreans put up Yen 800.00, the Mission Yen 100.00, the station members Yen 300.00.

With the transfer of Mr. Reiner to Pyeng Yang, Dr. Adams was obliged to take up the school work. This necessitated someone in the station being put in charge of Dr. Adams' country circuit. The pleasant task of acting as Mr. Cook's "bishop" as he traveled in the territory was allotted to me. I have arranged his itinerary and held one officer's class for the territory. We are grateful to the Mission and Mr. Cook from Chung Ju for the help he gave and especially as he did so under some physical disability. This year, not only is this left unprovided for by the return on furlough of Mr. Cook, but my 43 churches also have to be arranged for. With no immediate prospects of Mr. Greenfield's return this constitutes a problem the Mission will have to face this Annual Meeting.

During the absence of the Third Church helper in Pyeng Yang at the seminary, Elder Kim has given invaluable service directing all the activities of the church.

After seeing my family off to America in October I was in the country almost continuously until the Men's Winter Bible class in December. It has been our custom in the Fall to visit each church and to have the evening service an evangelistic one for the non-Christians of the local village. After supper in company with the helper, leader and secretary, cook and others, we take lanterns and make the round of all the village loafing places and not simply extend an invitation but tell them we have come to escort them to the church. This has resulted in

crowded churches every evening. In many places they are expecting us to call and frequently are quite ready to come.

At the time of the Winter Class each church reported the total of the gifts subscribed in the every member campaign and also the amount they had agreed to give towards the helper's salary. This was from one-third to two-thirds of the total amount pledged to cover all expenses during the year. Where a church is not represented at this Annual Meeting and fails to send in word as to the amount pledged it has been our rule to calculate on their giving the same as last year. This saves us from being held up in our plans. With the withdrawal of the Mission support the amount available for the helpers was very small. Each of the helpers however agreed to take what the circuit could raise except in Sung Ju and Chairai circuits where the helper-colporteur combination arrangement continues, and in Talsung circuit where Yum Chosa is still helped by the Mission.

This year has seen the consumation of years of work in the ordination and installation of my first Korean pastor, Pak Yung Cho, over Kim Chun Upnai, and three other nearby churches. The churches pay him a salary of Yen 200.00.

In the middle of January in accordance with the Mission's appointment I started for Kangkei furtherest northern point of Korea to help them in two Winter Bible classes. Mr. Rhodes wrote me to come prepared to have the time of my life. Leaving here Friday night my cook and I reached Pyeng Yang Saturday afternoon and rested over Sunday. Starting before light on Monday A.M. we took the train to Sin An Ju. Here we were met by pack horses from Kangkei and we kept to the road

except for a few hours spent in sight-seeing at the American mines, until Saturday night when we reached Chosan where I met Mr. Hoffman, and where we held the first class. On the way I spent one night with Mr. Wachs at Yeung Byen Methodist Mission and two nights at two of American Mines camps, where I was most hospitably entertained. The weather was bitter cold, we were up every morning and off by daylight and traveled some 20 li each evening after dark. Time does not permit of my giving a full description of the most interesting trip. From Chosen we took sleds and followed the frozen Yalu River for some distance arriving at Kangkei the third day, half mile out of Kangkei by some 200 or more men, women and children. They were arranged along on the frozen river and gave us a warm welcome. The three homes of our missionaries are beautifully located on an elevation overlooking the city and having a fine heavy pine covered mountain in the background. It was a pleasure to see our Kangkeites in their own home and to share a little of their life and service. The class was a good one and it was a privilege to meet the sturdy workers of the North and of Manchuria.

In a report given by our colporteurs in Manchuria, he told of how he had been beaten for preaching. He also told of meeting three Koreans who wept with him as they told of how thirty-six members of the family had gone to Manchuria a few years before and now these three alone remained. I was glad to hear many testimonies of how the Koreans were welcoming the coming of Japanese Counsels in all the most populous Korean centres. These give the Koreans assistance in their troubles with Chinese and Korean bandits.

The pastor with twelve members of his flock walked 400 li to

attend the class. A woman, just a new believer, walked 300 li alone and her prayers for her heathen relatives and community were most impressive.

Following Mr. Herbert Blair's suggestion when I came to leave I decided not to retrace my trip but to continue East out to the coast at Ham Hung. This also took us from Monday A.M. until Saturday P.M. It was through well wooded country and the highest section of Korea. The snow was five feet deep. It snows every month of the year with the exception sometime in August. Their only crops are potatoes and oats. I had never eaten oats before at a Korean Inn. Tiger traps were frequently seen along the road. The houses were roofed with bark, loaded down with stones and rocks. We were hospitably received by Mr. Young of the Canadian Presbyterian Mission and enjoyed our Sunday at Ham Hung. From here we took a carriage for ten miles to the sea and after a night's ride we arrived at Wonsan. Here I visited most of the missionary homes and after spending one night reached home, via Seoul by the Railroad, after an absence of some six weeks.

The trip to the North prevented my attendance on most of the district Bible Classes in my territory. Since returning I have been out most of the time save one week given to the Third City Church examinations and Communion service. It was a pleasure to give a couple of days to helping in Mr. Blair's officer's class where I met many old friends. Most of these churches have been turned over by me to Mr. Blair.

Pastor Chung of the Second City Church gave so much appreciated help in the officers' class in my territory and also in the class held for Dr. Adams' old territory through which Mr. Cook traveled.

We are reporting three of our new centres as churches this year.

One of these, Sin Chon in Kairyang County, has grown to be a vigorous young church. In still a fourth we have a prayer meeting centre.

Some of the definite accomplishments of the year have been the ordination and installation of my first Korean pastor; the uniform adoption of the systematic plan of giving; the holding of a much larger number of Bible classes; the good prospect of raising the Yen 400.00 so as to secure Yen 200.00 from the station fund, thereby securing Yen 600.00 endowment; thus by three schools in the district and the plans for raising from Yen 2.00 to Yen 4.00 per month as salary for a native woman evangelist; the endowment of Yen 600.00 is in fields. The deeds are all made out according to the plan devised by the Educational Committee of the station, by which the nonevaporation of the endowment is pretty well guaranteed. This year has also seen all but one circuit go on to entire self support. This does not mean however that all the helpers are getting full salary, to the contrary, none save the Korean pastor and the City Third Church helper are receiving a competent salary but they have been willing to do the work for what the churches could afford to give; there has been an advance also along the line of women evangelists, each circuit last year chose one woman who gave what time she could to visiting the churches with no other remuneration than her rice price; this year four of the circuits have raised from Yen 2.00 to Yen 4.00 per month for this service.

In the city besides the usual amount of teaching in the Bible Institute and men's classes, I have had charge of the organization and pastoral oversight of the Third Church. I have very much enjoyed this work. Owing to the early return to the United States of Mrs. Bruen this

last October, I was unable to have her help in visiting in the homes of the congregation.

I am not satisfied with the poor way we have of looking after or following up the special evangelistic campaigns. There should be someone who could lead in this work and bring the efforts to a successful consummation. Personally I feel we need one mission colporteur in each missionary's territory who can be used to lead the nearby churches in this work.

It is a matter of satisfaction to look forward to the day when more of the Academy graduates, both girls and boys, will be out in their home churches helping to bear the burdens and in all things showing a pattern of good works. There are now twenty-one young men and eleven young women studying from the territory over which I have had supervision. Many of these come from very poor homes and earn a good part of their school expenses. I cannot close without mentioning how thankful I am that God has given us such a work and permitted us to see in so comparatively short time such evidences of His overruling presence.

Since Mrs. Bruen's return to America I have been adopted into all the families on the hill including the Manshun Single Women's House. How can I ever repay all the kindness shown by our warmhearted colaborers.

As I lay down my work for a year I cannot help but remember I lay it upon your already overladen shoulders. I hope to return whole and then maybe we can in some way show our appreciation of a service which has been far too onesided. God bless you all.

Yours in the Service,

HENRY M. BRUEN